This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

CH LIBRARIES
7609254 7

THE MISCELLANEOUS WORKS OF *JOHN HILDROP*, D.D.

Rector of WATH, in YORKSHIRE.

In TWO VOLUMES.

CONTAINING,

VOL. I.

An ESSAY for the better Regulation and Improvement of FREE-THINKING.

An ESSAY on HONOUR.

FREE THOUGHTS upon the BRUTE-CREATION: In two Letters to a LADY.

VOL. II.

A Modeſt Apology for the Antient and Honourable Family of the WRONGHEADS.

A Propoſal for Reviſing, &c. the Ten Commandments.

Contempt of the CLERGY.

Life of *Simon Shallow*, Eſq;

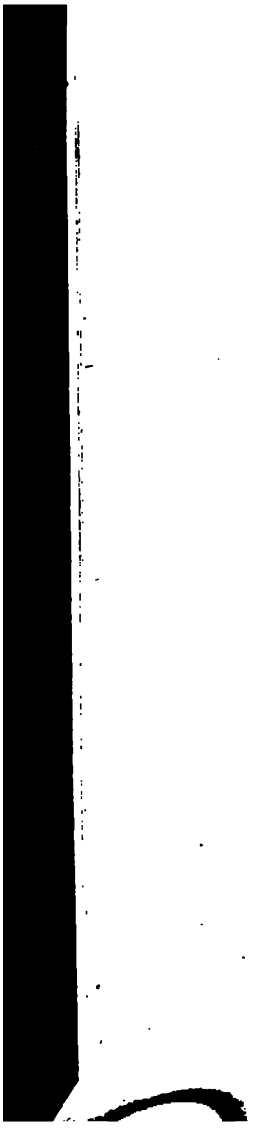
VOL. I.

LONDON:

Printed by *Charles Rivington*,

For JOHN and JAMES RIVINGTON, at the *Bible* and *Crown* in *St. Paul's* Church-yard.

MDCCLIV.



THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS.

THE PREFACE.

BY the Importunity of my Friends, I have been prevailed upon to publiſh in this Form ſome looſe Pieces, which at ſeveral Times I had offered to the Public, and generally without any Name of the Author; by which I had often the Pleaſure of hearing them aſcribed to Perſons, whoſe very Names do me greater Honour than I could ever expect to receive or deſerve. Thus the Letter to a Member of Parliament *was generally aſcribed to Dean* SWIFT; *and I was aſſured by a great Dignitary in the Church, that my* Reflections upon Reaſon *were writ by the*

late Biſhop GASTREL; *as they made their Way pretty well ſingly, ſome to a ſecond, ſome to a third, and one to a ſixth Edition, I hope they will not meet with a worſe Reception now they appear in a Body.*

Among my Writings were ſome (one particularly) of a very ſerious and intereſting Nature, which was well received by the Learned both at home and abroad: This I had carefully reviſed, and improved, by great Additions, and imagined that all together would make a third Volume; *but my Bookſeller, who knows the Taſte of the Town better than I do, tells me, it will not do at preſent.* As they are ready for the Preſs, *(ſays he)* let them lie by, and I promiſe you, they ſhall be forthcoming, whenever they are called for.

As ſome of the Pieces contained in this Collection, may ſeem to carry the Appearance of an unbecoming Levity; my Apology

is truly and honeſtly this: I was willing to try whether ſome uſeful Truths might not find Admittance in a droll Dreſs, which would have been rejected in a better: *How I have ſucceeded, and how far I have acted out of Character, my Readers muſt judge; I can only beg their Candor, and ſubmit to their Cenſures.*

AN

AN ESSAY FOR THE BETTER REGULATION AND IMPROVEMENT OF FREE-THINKING.

IN A LETTER to a FRIEND.

AN

ESSAY

FOR THE

Better REGULATION and IMPROVEMENT

OF

FREE-THINKING.

DEAR SIR,

THE Pleaſure I received from your laſt obliging Letter, demands a better Acknowledgment than at preſent I am able to make. The Succeſs of your Labours in the glorious Cauſe of Truth and Liberty, which you modeſtly call *ſurprizing*, is by no means ſo to your Friends, who know and admire the ſhining Talents, the indefatigable Application, the engaging Addreſs, and extenſive Benevolence, by which you ſtand eminently diſtinguiſhed among all true Lovers of Mankind. Who can wonder that Wit and Learning ſhould triumph over the glaring Abſurdities of Prieſtcraft and Superſtition, when we ſee them daily

become the Scorn and Contempt of the ſillieſt Part of the People? The viſible Superiority of our Numbers, and Zeal for the Cauſe, the Indolence, or rather Diffidence, of our Adverſaries, and the impartial Neutrality of ſome, who might, if they pleaſed, eaſily turn the Scale againſt us, are a comfortable Preſage, that the Days of reverend Dulneſs and Superſtition are growing to a Period, and that we (or our Poſterity, however) ſhall live to ſee this happy Iſland, in every Senſe of the Word, *a Land of Liberty, a Nation of Philoſophers, and fine Gentlemen*, delivered from the Tyranny of Prieſts and Prieſt-ridden Politicians, and directed ſolely by *the infallible Light of Nature, the Rules of Right Reaſon, and the Laws of Honour*, and ſuffered to think, and ſpeak, and act with that unlimited Freedom, which is the diſtinguiſhing Privilege and Honour of *rational Creatures* and *free Agents*; for which, I truſt, neither your Endeavours nor mine ſhall ever be wanting.

Though we cannot boaſt of the ſame Succeſs in our Neighbourhood, yet we may venture to ſay, in the main, that we are in a very hopeful Way, and improve as faſt as the Nature of our Situation, and the Genius of the Country will admit. The lower Part of the People, with which, you know, we moſtly abound, are of ſlender Talents and ſlow Capacities, bred up from their Infancy to Superſtition and Labour, and are not eaſily cured of their early Prejudices; they cannot enter into abſtracted Notions and fine Reaſonings; and therefore, ſtill perſiſt in having a ſort of Reverence for *the Parſon* (except when he comes to talk upon the Article of Tythes); they think it very convenient to have a Holiday once a Week;

a Week; and that the Church is a very convenient Place to meet in, and ſhew their beſt Cloaths, eſpecially in rainy Weather, when they cannot ſo conveniently walk about the Fields, or travel about the Neighbourhood; and therefore are ſtartled at any thing that looks like an Attempt to unſettle the Religion of their Grandmothers. And though many of them, by converſing with their Betters, have made great Improvements, have attempted to break their Chains, and give into the Liberties of the polite World, yet can they not entirely conquer the inveterate Prejudices of Education and Cuſtom; inſomuch that, after they have been regaling all their Senſes in the beſt Company and the moſt exquiſite Enjoyments; yet, when they come to Retirement and cool Reflections (as they call them) they grow ſplenetic and low-ſpirited, are terrified with diſmal Apprehenſions of a future Judgment, eternal Puniſhments, and I know not what, and fall to ſnivelling, repenting, and praying, after *breaking a Commandment*, as if they had been guilty of *breaking a Hedge, or the Peace*, and were in danger of being ſent to *the Houſe of Correction*. But however, there is great Hope that frequent Practice, and the Influence and Example of their Superiors, will, by degrees, ſo far enlighten their Underſtandings, as to convince them, that it is neither Policy nor good Manners, for any Tenant to pretend to be wiſer or better than his Landlord, eſpecially than the Lord of the Manor; and that it is impoſſible for a poor Raſcal that rents 20 or 30 *l. per annum*, to think and judge as properly of ſuch intricate Subjects as the 'Squire, who is, perhaps, in the *Commiſſion of the Peace, or the Mi-*

litia, rides in his Coach, and laughs at the Parſon and his Preachments every Day of his Life.

And this has produced another lucky Conſequence, which cannot fail, one time or other, of turning out greatly to our Advantage. Several of the younger and more polite Clergy, who are Candidates for Fame or Promotion, or both, and find that very little of either is to be obtained by a ſtiff, ſullen Adherence to the old-faſhioned Schemes of Orthodoxy and Morality, think it their Intereſt to be more complaiſant to thoſe who have it in their Power to diſtinguiſh and prefer them; they find there is more to be got by being good Companions, than good Chriſtians, and conſider it as a Point of Policy, as well as good Breeding, not to interrupt Converſation when they are in Company with their Superiors; and whatever Subject happens to be ſtarted, or Liberties of Speech taken, by thoſe who may have it in their Power to mend or marr their Fortunes, they think it their beſt Way to *eat their Pudding, and hold their Tongues*, without pretending to be wiſer than the reſt of the Company. This has already had a good Effect, and has convinced Numbers of People, that either thoſe Gentlemen do not really believe, or are not able to defend, the Doctrines they pretend to teach, and therefore are already, or at leaſt, in a fair Way to be of our Side of the Queſtion. Our Friend, the 'Squire, made a Party the other Night to meet at Parſon *G*——'s, who, you know, has long had an Eye to his great Living at *B—re*. After the firſt Bottle, we naturally fell upon Politics, with an eaſy Tranſition to Religion; we quickly grew warm, roaſted *Athanaſius*, and the whole Company of Creed-

with all the Patrons and Defenders of Revelation,

dation, Miracles, Myſteries, *&c.* The well-bred Doctor gave us no Interruption, offered at no Reply, but put about the Glaſs, which he never baulked when it came to his Turn. When the Company broke up, he made us a handſome Compliment, by aſſuring us, that his Silence was purely the Effect of his good Breeding. *Gentlemen*, (ſaid he) *you may poſſibly be ſurprized that I have given no Interruption to this Converſation; you had not eſcaped ſo, had it happened in any other Place; but I hold it to be an eſſential Point of good Breeding not to contradict any Gentleman in my own Houſe.*

But notwithſtanding all this, I cannot ſay that our Succeſs has hitherto been ſuch as we might reaſonably expect from the apparent Goodneſs of our Cauſe, the Number, Weight, and Zeal of its Advocates, and the feeble Oppoſition of our Adverſaries. And it has coſt me many an anxious Thought to diſcover, if poſſible, to what evil Fate or Miſconduct we may charge our ill Succeſs, that we may be better able to guard againſt it for the future, and lay a ſolid and laſting Foundation for the Peace and Liberty of the next, if not of the preſent, Generation.—And the firſt great Reaſon that occurs to me, is, our irregular, immethodical Way of Proceeding. Method and Order are known and confeſſed to be the Life and Spirit of all regular Societies and great Deſigns, without which they can neither proſper nor ſubſiſt; their Proſperity, nay, their very Being, depends upon certain regular Diſpoſitions of Perſons, Times, and Places, for the better Execution of their Deſigns, and anſwering the Ends of their Inſtitution; ſome are to command, others to obey; ſome to direct, others to ſubmit to Direction. And it is the great Duty and Buſineſs of Directors, to judge of

the Characters, Talents, and Abilities of thoſe who are fit to be employed in the ſeveral Branches of the Adminiſtration. And when, through an over-weaning Conceit of their own Abilities, and a Contempt of the Judgment and Authority of their Superiors, private Perſons ſhall preſume wantonly to break out of their proper Circle, and thruſt themſelves into ſuch Offices and Services, as they have neither Call, nor Talents, nor Skill to execute, it muſt infallibly end in the Damage and Confuſion of the Society in general, and the Shame and Contempt of the officious Intruders. Do but conſider the State of your own Family, and ſee how neceſſary it is for the Peace and Proſperity of the whole, that every one of your Domeſtics ſhould have his proper Poſt aſſigned him, agreeable to his Talents, Education, and Way of Life. Should *the Helper in the Stables* pretend to the Office of *Valet de Chambre*, the *Poſtilion* turn *Cook*, and the *Whipper-in* reſolve to be nothing leſs than *Steward* or *Butler*, I fancy neither *your Stables*, *your Kitchen*, *your Wardrobe*, nor *your Exchequer*, would long be in tolerable Order, your Family in tolerable Peace, nor your Worſhip in tolerable Humour.

To this it may be anſwered, That this Suppoſition does, by no means, affect our Caſe; that we are not yet formed into a regular Society, and therefore have no direct Scheme to purſue; that we are all upon the Offenſive; our Buſineſs is only to demoliſh and deſtroy; and that very little Method or Order is required to effect it; but that Strength and Courage ſeem ſufficient: But this is a dangerous Miſtake. There is an Art in demoliſhing, as well as in building, to do it ſafely and effectually. He that ſhould attempt to demoliſh an

old

old Building, and ſhould begin with digging up Foundations, and deſtroying the Pillars and Buttreſſes, will have good Luck if he does not *pull an old Houſe upon his Head.*— But our Caſe moſt nearly reſembles the Siege of a fortified Town; which every one knows is to be effected by Conduct and Perſeverance, rather than by perſonal Courage and Bravery. We are attacking a Fortreſs that has held it out many Ages againſt all Sorts of Enemies. The Garriſon is well provided with Stores, Ammunition, and Proviſions of all Sorts, and can hardly be taken or loſt but by the Cowardice and Treachery of its Governors and Commanders. We are not therefore to depend upon the Number, Zeal, or Courage, of an undiſciplined Rabble, without Government and Direction; we are not to run our Heads againſt Stone-walls without Fear or Wit. There muſt be ſome Perſon of a cool Head and a warm Heart to command the Siege, to appoint the Subalterns to their different Poſts, according to their different Talents, and the different Circumſtances of the Services. The Trenches muſt be opened, and the Approaches made in due Form, under the Protection of proper Works, and the Direction of ſkilful Engineers. Every Man is not fit to command a Siege, or a Party, who yet may manage a Spade or a Pick-ax, carry a Faſcine, throw a Grenado or Stink-pot, or ſpring a Mine, whilſt thoſe who are to cover the Siege, are to be vigilant and active to intercept Convoys, to prevent the Surprize of any unguarded Poſt, or the throwing freſh Succours into the Town, and give ſuch Relief, from time to time, as the different Circumſtances of the Service may require; but if, inſtead of this regular Diſpoſition, *a Battalion of Petits-*

Maîtres, elegantly dreſſed in their Birth-day Suits, attended with Fiddles and *French* Horns, ſupported by a Brigade of Dancing-maſters, or a flying Squadron of Fox-hunters, ſhould take it in their Heads to make a general Aſſault, nothing leſs could be expected, than the cutting off the Flower of the Army, and the Loſs of a whole Campaign.

This, I often think, is the neareſt Reſemblance of our Caſe that can be imagined. Very great Numbers of ſmart Fellows, and very pretty Gentlemen, are warmly engaged in the Cauſe of Liberty and Free-thinking, in oppoſition to Prieſtcraft and Superſtition; but, as they have the Misfortune to be under no Direction or Reſtraint of cooler and wiſer Heads than their own, their Zeal out-runs their Judgment; they miſtake their Talents, and put themſelves upon uncommanded and improper Services, to the manifeſt Prejudice and Diſgrace of their Cauſe, and, like unſucceſsful Rebels, give double Spirit and Credit to the Cauſe they have been oppoſing. To ſpeak a plain Truth, which I am ſure you muſt have obſerved as well as myſelf, ſince the Cauſe of Free-thinking has become reputable and faſhionable, under the Patronage and Aſſiſtance of Men of Wit and Genius, every idle-headed Jackanapes, who has not Talents enough to ſhine in any other Sphere of Life, takes it in his Head to turn Free-thinker, and thinks himſelf qualified for the higheſt Poſts, and moſt difficult Services of the Party. Hence it comes to paſs, that we meet with theſe Gentlemen-Volunteers in almoſt all Shapes, Forms, Ranks, and Stations of Life. If my Lord or the 'Squire have Underſtanding enough to ſee through, and oppoſe, popular Prejudices and pious Frauds im-

poſed

poſed upon the Simple and Credulous, under the venerable Name and Maſk of Religion, the ſame Zeal, without the ſame Knowledge, naturally ſpreads itſelf through the whole Family. The Valet quickly ſhines with the caſt Wit and Philoſophy, as well as the Cloaths, of his Maſter, to the Diſgrace and Contempt of them both: For thoſe profound Sentiments and judicious Reflections, which would have been heard with Attention and Applauſe from his Lordſhip or his Worſhip, are ſo debaſed by paſſing through vulgar Mouths, Forms of Speech, and Manner of Expreſſion, that they appear contemptible to Men of Senſe, and are expoſed to the Raillery of every cunning Diſputant, well knowing that the Retailer and Vender of thoſe noble Diſcoveries, has not one Word to ſay in Defence of them. Your old Friend, the little Captain, by the conſtant Overflowings of his Wiſdom and Zeal, has made his whole Family and Neighbourhood almoſt as wiſe and eloquent as himſelf. His very Footmen can joke upon Religion, can banter the Bible and Parſon with as good an Air, and almoſt as much Wit as their Maſter. I was t'other Day diverted and provoked at the ſame time, with the grave Impertinence of his Gardener, who came with a very ſignificant Face to borrow of me *Woollaſton*'s *Religion of Nature*. Why, *Tom*, ſaid I, thou art ſcarce able to read it, much leſs to underſtand it. *Never fear, Sir*, ſaid he, *if it be againſt Religion and Parſons, as I am told it is, I warrant you, with a little of my Maſter's Help, I ſhall be able to make it out.* I dare ſay you remember his old Pot-Companion *Harry Muddle*, who had for ſome Years earned his Drink by being obliged to laugh very heartily whenever *his Honour* attempted

to

to be witty upon *Religion and Parſons*, in which, by the Help of good Lungs and a round Countenance, he acquitted himſelf to Admiration. This dull Rogue has at laſt took it into his Head to aſſume a Character of his own, and ſet up for himſelf. He ventures now-and-then to retail ſome of his Maſter's *wiſe Sentences*, and put them off as his own. He was t'other Night very witty, in his Way, upon Creeds and Creed-makers; and concluded with ſaying, That it ſhould ever be a Rule with him, *not to believe any thing but what he could underſtand.* Upon which *Will Dry*, who ſat ſmoking beſide him, very gravely lays down his Pipe, and looking archly upon him, *Why then, Friend Harry*, ſays he, *I will venture to affirm, thou wilt have the ſhorteſt Creed of any Man in* Britain. Now, I inſiſt upon it, ſuch Fellows as theſe diſgrace our Cauſe, and, by their abſurd Pretenſions to Reaſon and Free-thinking, render both themſelves and their Patrons contemptible.—Miſtake me not, I would not be thought to diſcommend or diſcourage their Zeal for the good Cauſe; no, by no means; they are all heartily welcome; the more the merrier; *defendet numerus.* But ſtill, methinks, I would have them all under proper Regulations, that every Man ſhould know his Rank and Poſt, and be employed in ſuch Offices, and ſuch only, as are ſuited to his Genius and Capacity. This would prevent unſpeakable Confuſion, and, by ſteady Patience and Perſeverence, could not fail, in time, of producing ſuch Effects as you and I could wiſh, which can never be produced by the preſent undiſciplined giddy Meaſures of our Free-thinking Brethren.

This abſurd Conduct has done us unſpeakable Miſchief, and ſo prejudiced Men of cool and conſiderate Tempers

Tempers, that they are aſhamed of a Cauſe ſo weakly conducted, and ſo ridiculouſly ſupported; inſomuch that even among the Gentlemen of the Army, where our great Strength was once ſuppoſed to lie, I know ſeveral, who are univerſally acknowledged to be Men of Genius, Worth, and Honour, who were never known to want either Courage or Preſence of Mind in an Article of Danger, yet are now become ſo—ſo, what ſhall I call it! ſo ſuperſtitious, as to be afraid of doing or ſaying what the Believers call a profane or irreligious Thing; they even make a Scruple of breaking one of the Ten Commandments; they are not aſhamed to go to Church, to read the Bible, to ſay their Prayers, to give Alms, and even to converſe with a Parſon without affronting his Character; nay, ſome of them carry the Matter ſo far, as to appear zealous for the Intereſt and Honour of Religion; nay, much more ſo than many who are obliged by their Intereſt, as well as their Duty and Profeſſion, to adorn and defend it. This is a mortifying Conſideration.—If Things go on at this rate, we know not how they will end, for theſe Gentlemen can fight as well as talk for Religion; and if they ſhould once take it in their Heads that Religion was a Cauſe worth fighting for, it might go a great Way towards hindering free Debate upon religious Subjects, and do irreparable Miſchief to our Cauſe; of which I myſelf have ſeen two or three very fatal Inſtances. I was once at a Coffee-houſe, where a very ſprightly young Fellow was entertaining the Company with a great many unlucky Jokes and Flings upon Religion in general. An Officer who ſat near him, at length interrupted him: *Sir*, ſaid he, *that God, whoſe Name you have diſhonoured,*

whoſe

whoſe Worſhip you deſpiſe, whoſe Religion you treat with Irreverence and Contempt, is my Creator, my Father, and my beſt Friend; and though I cannot diſpute for him, yet I can fight for him, and in his Name I demand Satisfaction. This unexpected Rebuff made ſo violent an Impreſſion upon the Spirits of the young Orator, that it immediately threw him into a Colliquative Diarrhœa, which carried him off in leſs than four and twenty Hours, and has ever ſince given me an incurable Averſion to theſe bloody-minded Cruſado Chriſtians, who are for running a Man through the Body, in order to ſave his Soul.

What then muſt be done! Why the Malady points out the Remedy, the Diſeaſe directs us to the Cure; there is no other Way of recovering our Reputation but by acting a more diſcreet Part for the future, and laying this undiſciplined Rabble under proper Reſtraints and Regulations. Among the many Projects that have been ſtarted in the Courſe of my Lucubrations upon this Subject, I had once a Thought of trying our Intereſt with the Legiſlature, to procure a Charter of Incorporation for all Free-thinkers in general; the Governor, or Governors, of which ſhould be inveſted with full Powers and Privileges to examine, admit, and reſtrain, by wholeſome Laws of Diſcipline and Order, all ſuch as ſhould, at any time, offer themſelves as Candidates to be gremial or honourary Members of our Society: But the late ill Succeſs of *our Brethren, the Quakers and other Proteſtant Diſſenters*, who have been Petitioners upon much the ſame Pretenſions, has convinced me, that there is too great a Majority of Believers in both Houſes to expect any Good at preſent from that Quarter. However we may

may, under the Protection of the Toleration-Act, form ourſelves into a voluntary Society for promoting the ſame Cauſe, obtaining the ſame Ends, and anſwering all the real Purpoſes of a legal Incorporation: A ſhort Scheme of which I ſhall endeavour to lay before you, which I ſhall ſubmit to be examined and amended by ſuch of our Friends as you ſhall think beſt qualified to adviſe in ſo important an Affair.—My accidental Mention of the Quakers ſuggeſts to me a lucky Hint, which your good Senſe cannot fail to improve. Every body knows that they are the moſt politic thriving Body of Men that ever ſubſiſted in this or any other Nation without—without, did I ſay!—nay, in direct Defiance to a legal and national Eſtabliſhment; and therefore, as there is a very great Reſemblance betwixt our Principles and theirs, particularly in the great Articles of *Prieſthood*, *Conſecrated Places*, *Eccleſiaſtical Order*, *Sacraments*, *Articles of Faith*, and *Payment of Tythes*; ſo I cannot but think it would be good Policy to copy after their Plan of Aſſociation, and build upon their Model, I mean only as to the political Intereſts of the Society.

The Quakers, (if I am not miſinformed) beſides their weekly Meetings, have their quarterly Meetings of Deputies from their ſeveral Congregations, within ſuch particular Diſtricts, and a general Meeting of Deputies from the whole Body, who aſſemble regularly at *London*, every Feaſt of *Pentecoſt*, (as they call it) by which the Intercourſe and Communication betwixt the ſeveral Members and Congregations of the whole Society is maintained. This Scheme, with ſome proper Alterations ſuited to our different Circumſtances, I cannot but think would be extremely convenient

venient for us.—Suppoſe therefore that there were in every County of *Great-Britain*, ſeveral Societies, Meetings, or Lodges in Proportion to the Extent of the County, and Numbers of Brethren, who ſhould meet on any Day of the Week (*Sunday* only excepted) and at any Hour of the Day, or rather of the Night, if the Majority ſhall think it more convenient: That in each of theſe Societies, or Lodges, there ſhould be appointed an annual Officer to admit and regiſter the Names, Age, Places of Reſidence, Profeſſions, *&c.* of all Candidates that ſhall appear worthy to be admitted; and that, out of each of theſe, two Deputies ſhould be ſent to a quarterly Meeting at the County-Town the *Monday* following the reſpective Quarter-Seſſions holden at each Town; where all Matters and Cauſes relating to the particular Intereſt of each ſeparate Lodge, or Society, and the general Intereſt of the whole might be examined and ſettled. And that a general Meeting of two Deputies from each Congregation ſhould aſſemble every Year on *the firſt Day of April*, at a proper Place to be hereafter ſettled and agreed upon by a Majority of Votes. *London* I can by no means think a proper Place, though Cuſtom has made it the very Center of Buſineſs and Correſpondence; yet foraſmuch as we are in a particular Way of Thinking, and owe no Reverence to the Faſhions and Opinions of others, but only conſult our own Eaſe and Convenience, it appears more agreeable to us to pitch upon ſome Place near the Center of the Kingdom, for the greater Eaſe of the Deputies who are to aſſemble there. And here my good Genius directs me to make uſe of this Opportunity, to pay my unfeigned Reverence and Reſpect to a once renowned,

though

though long neglected Seminary of Wit and Learning, famous in the Annals of former Ages, whoſe wiſe Inhabitants were no leſs celebrated in the Songs and Proverbs of ancient Times, than the venerable Sages of ancient *Greece* and *Rome*. You will eaſily imagine I can mean no other than the famous Town of *Goatham* in *Nottinghamſhire*, whoſe Ruins I have long bewailed with a more than filial Piety, and hope to ſee it once more reſtored by the united Zeal and Labour of our Friends to its priſtine Fame and Splendor, ſo as to equal, at leaſt, if not eclipſe, all our eſtabliſhed Seminaries of blind Zeal, Bigottry, and Superſtition. Here I hope to ſee begun, at leaſt, if not completed, a noble and ample Foundation, richly endowed by ſome of our opulent Friends, to be a Nurſery for future Champions of Liberty and Free-thinking, till it become the Eſtabliſhment of theſe Kingdoms. Nor can this be thought an improbable or unreaſonable Proſpect, by any that conſiders the unwearied Zeal, and unbounded Benevolence that diſtinguiſh our Leaders from the Friends of Slavery and Superſtition, whoſe Heads and Hearts are cramped by narrow Notions of Orthodoxy, Diſcipline, and Order. But till this can be accompliſhed, it were a deſirable Thing, that *private Seminaries or Academies* were erected in convenient Places, for the Reception and Education of proper Perſons, to be ſent out from time to time upon the Miſſion, with proper Inſtructions how to act agreeably to their ſeveral Talents and Capacities, as the different Exigencies of the Public may require.

I would therefore humbly propoſe, that no Perſon of what Age, Rank, or Quality ſoever ſhould be permitted to act or talk in public as a Free-thinker, who had

had not been regularly matriculated in one of theſe Academies or Societies, and a due Examination had, and taken, by the proper Officers, of the Talents and Abilities of the ſeveral Pupils and Students, that every one ſhould have his proper Poſt aſſigned him, and not preſume to exceed the Commiſſion given him by his reſpective Superiors and Directors. And here, to avoid Confuſion, I ſhould propoſe that the whole Body ſhould be divided into three general Ranks, Claſſes, or Degrees, which was the ancient Eſtabliſhment, even in the earlieſt Time, as I could clearly make appear from the Hiſtory of all Ages, though by the Negligence or Preſumption of late Pretenders, this neceſſary Subordination has been greatly neglected, to the apparent Prejudice of our Society. Of this you have a faint Reſemblance in the academical Degrees, which may help to give us an Idea of the general Plan.

In our Academy.		In the Univerſity.
I.		I.
1. Riſors,	anſwering to	1. Undergraduate Students.
2. Deriſors,		2. Junior Sophs.
3. Irriſors,		3. Senior Sophs.
II.		II.
Queriſts.		Inceptors, or Bachelors.
III.		III.
Paralogicians.		Maſters, Doctors, or Profeſſors.

The *Riſors* are a very ancient, numerous, and uſeful Body of Men, mentioned under different Names in the Hiſtories and Languages of all Nations. *Horace* mentions them under the very Name of *Riſors*. *Riſores inter Satyroſque dicaces.* And *Ridentes*; *Ridentem dicere verum Quid vetat?* As their Buſineſs is nothing but to ſmile, laugh, or grin upon proper Occaſions, very few and ſlender Talents are required of them; a

ſoft

ſt Forehead, and a flexible Set of Muſcles are ſuffi-ent Qualifications for one of thoſe Gentlemen to be-n with. Theſe being aſſiſted and improved by a gular and *natural Education*, through *the Nurſery*, *the ill-room*, *the Dancing-ſchool*, *the Dog-kennel*, and *the able*, (I mean only a Country Education, where no atter Improvements of that kind can be had) will ake an able and uſeful *Riſor*. I call this a *natural ducation*, becauſe it is following and improving the riginal Bias and Inclinations of unprejudiced Nature; which the great Secret of a proper Education is nown to conſiſt. Injudicious Parents are too apt to all in the Aſſiſtance of Book-learned Pedants, under ie Notion of Tutors, Maſters, and Governors, who re for putting their young Pupils into ſuch Methods s are apt to injure their Eyes and their Health, puzzle eir Heads, check their Appetites, cramp their Ge-ius, and prejudice their Underſtandings, by Lectures f Pedantry, Enthuſiaſm, and Superſtition; whereas if ey were left to themſelves, their Inclinations to run their proper Channel, as directed by the infallible ight of Nature, they would (generally ſpeaking) fall aturally into this Train of Life and Action. *Horace*, ho is univerſally allowed to be a good Judge of Na-ure, is intirely of this Opinion, and tells you, that his is the Tendency and Courſe of Nature, unre-trained by Diſcipline, and unprejudiced by Educa-ion. *Imberbis juvenis, tandem cuſtode remoto.* (Ay, y, obſerve thoſe Words, *Cuſtode remoto*, there lies the inch of the whole Affair; if it were not for thoſe im-ertinent Pedants, Nature would have fair play,) *Gaudet quis canibuſque & aprici gramine campi:* Would delight n Horſes and Dogs, and the Diverſions of the Coun-

try, in the moſt extenſive Senſe and Meaning of the Word. It would not indeed be amiſs, if, without injuring their Health and prejudicing their Minds, they could be taught to read, and write, and ſpell tolerably, it might be of uſe to themſelves, and give ſome Credit to their Order; but it is ſo far from being abſolutely neceſſary, that I know ſeveral who make a good Figure among them, and yet can do neither. The being able to laugh properly, by the Direction of their Superiors, depends upon no great Acquirements or Improvements of Underſtanding; for it is beyond all queſtion, that the firſt Founders of Mankind could laugh before they could write or read. Riſibility, or the Faculty of Laughing, is ſo eſſential to a reaſonable Creature, that it enters into a Definition of a Man, and is convertible with it; it is the firſt viſible Symptom of Senſe and Reaſon in Infants, and is the proper *Medium* by which Philoſophers have thought fit to prove it in their ordinary Syſtems of Logic: *Omne riſibile eſt rationale* is as certain and well-known a Maxim, as that *two and two make four*. To this I ſuppoſe you will object, upon the Authority of our Friend *Horace*, that ſomething more ſhould be expected from a *ſimple Riſor* than mere Laughing, becauſe he has joined *Riſores Satyroſque dicaces* together; and, in another Paſſage, he ſuppoſes that the *Ridens* (or *Riſor*, which is all one) may be able to ſpeak truth, and conſequently talk Senſe when he aſks the Queſtion; *Ridentem dicere verum quid vetat?* As to the firſt Objection, it is obvious, at firſt Sight, that the Epithet *dicaces* is intirely appropriated to *Satyros*, and has nothing to do with *Riſores*; and this is the concurring Judgment of the beſt Critics, and Commentators:

mentators: As for the latter, it anſwers itſelf. When the Poet aſks the Queſtion, What hinders a *Riſor* from ſpeaking Truth, or talking Senſe? the very Terms of the Queſtion imply a ſtrong Negation, *i. e.* nothing hinders him. And therefore, if he does neither, it is intirely his own Fault, no body will hinder him from doing it if he can; and therefore, if he does not, it is purely owing to his Want of Inclination, or Ability, or both.

The Gentlemen of this Claſs ſhould be forbid, under ſevere Penalties, to attempt any thing beyond their proper Sphere, or indeed within it, unleſs in Aid of their proper Superiors, who are to be conſidered as their commanding Officers: As for inſtance, if a *Queriſt*, or *Paralogician*, ſhould take it in his Head to act offenſively, and begin an Attack upon any Perſon, or Cauſe, which, for Want of Skill, or Ability, he ſhould not be able to maintain, then, in ſuch a Caſe, the *Riſors*, ſome of whom are always to attend and ſupport ſuch Superiors, ſhould, upon a proper Signal, burſt out all at once into a loud Laugh, which ſeldom fails to confound and diſconcert the moſt cunning Adverſary, and, like ſpringing a Mine, ſupplies, by Stratagem, the Want of proper Strength and good Conduct: For the *Riſors* are to be conſidered as the private Men of the *Corps*, who are to obey the Word of Command, and attempt nothing without it; or, like *Cyphers*, which, though nothing at all in themſelves, yet, by a proper Aſſortment with People of Figure, are known to make out very well, and turn to a good Account.

If any Gentleman of this Claſs ſhould, by ſtriking out into the World, and keeping the beſt Company,

be ſo happy as to arrive at ſuch a Competency of Front and Humour, as to be able to enliven Converſation with a Daſh of Pleaſantry and Banter, ſhould be witty enough to ward off a ſerious Argument, or a pinching Queſtion, with a Joke or a Pun, he ſhall, upon proper Teſtimonials of his Proficiency, be admitted into a higher Claſs, called the *DERISORS*, Jokers, Banterers, or merry Fellows, anſwering to the Degree of *Junior Sophs* in the Univerſity. Theſe are allowed not only to laugh at Religion, but to be witty to the beſt of their Abilities, upon Parſons, Prieſtcraft, Creeds, and Creed-makers, *&c.* or any other Topic that may divert and encourage our Friends, or expoſe and confound our Enemies, and this to be always accompanied with proper Motions and Expreſſions of Railery and Humour, ſuch as a contemptuous Cock of the Noſe, Leer of the Eye, Contraction of the Nether-lip, and Elevation of the Chin, ſuch as we frequently obſerve among the young Orators in the Coffee-houſes near the Inns of Court, and the polite End of the Town.

If, after due Tryal in this Claſs, it appears that any of them are capable of further Improvement, and diſcover a good Degree of Fire and Spirit, they ſhall then be admitted into the higheſt Rank or Degree of *Riſors*, called the IRRISORS, anſwering to the Degree of *Senior Sophs*; and ſhall be allowed not only to laugh and be witty, but to inſult upon proper Occaſions; eſpecially when they have to do with modeſt peaceable People, who are in no Danger of returning the Compliment in their own Way. They may then ſafely and reaſonably bully and hector, lay Wagers, call Fool, or Puppy, or Son of a Whore,

give

ghie the Lye, or (if need be, and they are ſure it can be done with Safety) a Challenge. Pray obſerve my reaſonable and prudent Precaution, that it may be done with Safety; for that Man would be inexcuſably raſh and fool-hardy, who ſhould put himſelf in danger of turning out of this World, in defence of an Argument to prove there is no other beyond it; for if he ſhould too late find himſelf miſtaken, (and none of us can pretend to Demonſtration on our Side of the Queſtion,) it would be a damned unlucky Experiment, without a Poſſibility of Recovery. I inſiſt upon it, therefore, that no *Irriſor* ſhould pretend to uſe the Language of Defiance, till he is very ſure of his Man, leſt he ſhould catch a Tartar, which more than once or twice I have known to be the Caſe, to the great Diſcredit of our Cauſe, and Diſhonour of our Champions. The Poet has given us an admirable Deſcription of one of this Claſs in the Character of *Perithous*, in his Diſpute with *Achelous*. [a] He deſcribes him as a Man of a [b] fierce Temper, that neither [c] feared the Gods, nor regarded Men, and therefore gives his Antagoniſt the Lye [d], and calls him a [e] credulous ſuperſtitious Puppy, to give any Credit to ſuch ridiculous Abſurdities as had been related in the Story of a miraculous Transformation. It was well for him that *Lelex* *, the principal Perſon of the Company, was a Man of more Age and Gravity than himſelf; had he been a furious hot-mettled Fellow, more Miſchief

[a] IRRIDET credentes, utque [b] Deorum
Spretor erat, [c] mentiſque ferox Ixione natus
[d] FICTA REFERS [e] nimiumq; putas Achelöe potentes
Eſſe Deos, inquit, ſi dant adimuntque figuras. *Ovid. Met.*
* Ante omneſque Lelex animo maturus & ævo.

might have been done in half an Hour, than might have been repaired in half an Age.

Some of the Gentlemen of this Claſs may probably have Ambition enough to ſhine in a higher Degree or Sphere of Life; if ſo, they muſt be aſſured, that higher Attainments will be expected from them, and therefore I would adviſe thoſe who cannot read to put themſelves under ſome diligent and induſtrious Tutor, that they may, without Delay, make themſelves able to read at leaſt ſuch Books as ſhall be recommended to them by their Superiors. And as for thoſe who can read already, I humbly propoſe that they ſhould begin with reading the Hiſtory of *Tom Thumb*, *Robin Hood*, *Curl*'s modeſt Collection of Poems, Tryals, *&c.* *Independent Whig*, *Fable of the Bees*, *Sh—ry*'s *Characteriſtics*, *Barbeyrac*, but, above all, *Bayle*'s *Dictionary*; which Book alone is a Treaſure of Learning to them who are able to read it, and indeed to thoſe that are not, if they are ſo happy as to live in ſuch a Neighbourhood, as to hear it read ſometimes, or ſome of its ſhining Parts repeated in Converſation. I have known Wonders done ſolely by this Book. I knew a certain Gentlemen, of a very robuſt Conſtitution, and a good bodily Underſtanding, who never ſeemed to have either Talents or Ambition for any thing higher than a *ſimple Riſor* in Matters of Religion, though a good Fox-hunter, and a very good Bowler. This Man had the good Fortune to be confined above two Months by a Fit of the Gout, in which he read ſome of the eaſieſt Parts of this ſtupendous Book, only by way of Amuſement in the Interval of his Pains; but, to the Surprize of all *that knew* him, it had ſo marvellous an Effect upon

him,

his Underſtanding, he immediately commenced an accompliſhed *Queriſt*. I have heard him flouriſh with the Wit and Criticiſm of that renowned Author for above an Hour together, without the leaſt Sign of Fear or Diffidence, and would make no more of the Parſon of the Pariſh than he would of a Tom-tit, or a Butterfly. If this ingenious Gentleman ſhould have the good Fortune to have ſuch another Fit, I would venture to foretel, that he would be as accompliſhed a *Paralogician* as any Man of his Talents can be ſuppoſed to be.

And as the Students in other Academies are diſtinguiſhed by certain Habits, Badges, or Marks of Diſtinction, expreſſive of their Quality, Rank, and Station, ſo I would humbly propoſe, that the three above-mentioned Claſſes ſhould be diſtinguiſhed from the reſt by wearing a Cockade of red and yellow Ribbands, curiouſly and artfully plaited together, but of different Sizes, in Proportion to their different Standing and Degrees; and if it ſhould happen that any of the Military Gentlemen ſhould be admitted among them, who are already diſtinguiſhed by a ſmart Cockade of black Ribband, in all ſuch Caſes, that due Honour may be paid to their diſtinct Capacities, they ſhall be allowed to mix them, (or, to ſpeak in the Language of Heraldry) to quarter the different Atchievements of the two united Families.

The Antiquity of this threefold Diſtinction of the RISORS is very great. King *David*, if he were the Author of the firſt Pſalm, plainly points at them, though he ſpitefully and maliciouſly marks them out by Nick-names, and opprobrious Characters. But I find by the *Latin*, (which you know, with a little Em-

broidery of *French*, is generally the Top of our Attainments) that the very Names of DERISORS and IRRISORS are directly mentioned in the very Senſe that we mean them, though not, perhaps, in the ſame Degrees of Subordination that we have aſſigned them. The *Latin* Verſion of the *Hebrew* calls them *Deriſores, in conſeſſu Deriſorum non ſedit.* The *Syriac* (I mean the *Latin* Verſion) calls them *Irriſores, ſuper ſede Irriſorum non ſedit.* And it appears, by the Writings of the Believers themſelves, that there has been a very ancient Tradition, which ſome pretend to carry higher than *Noah*'s Flood, that in the latter Times, (not improbably our own Times, theſe Days of Light and Philoſophy) the Gentlemen of this Claſs ſhould make a ſhining Figure in the World, and greatly diſtreſs the Patrons and Defenders of Prieſtcraft and Superſtition. The Author of the Book commonly called *Peter*'s *Second Epiſtle*, mentions it, in the third Chapter, in a very particular and emphatical Manner, *Knowing this firſt, that, in the laſt Days, ſhall ariſe IRRISORES*, ſays *Beza*'s *Latin* Verſion, *ILLUSORES*, ſays the Vulgar *Latin*; which our *Engliſh* Verſion has ſpitefully and maliciouſly tranſlated *Scoffers*, a Word of a ridiculous and opprobrious Sound, though the Original certainly meant nothing more than this Rank or Claſs of Philoſophers which we have been deſcribing, becauſe he immediately mentions the ſame Perſons under the Character of *Queriſts*, which is the next Degree to that of the *Irriſors*.

The Students, who have acquitted themſelves well in theſe lower Claſſes, and after due Examination (which ſhall be conſtantly had at every Anniverſary Meeting) ſhall appear qualified for higher Degrees and Services,

Services, ſhall then be admitted to the Degree of *Queriſts*, anſwering to that of *Inceptors* or *Bachelors* in the Univerſity. They ſhall not only be allowed to laugh and banter, but to puzzle and perplex Converſation, to interrupt every thing that looks like cloſe Reaſoning in the Way of common Logic, to which the Gentlemen of this Claſs are not permitted to make a direct Reply, but to beat them out of their Play, by pouring in ſmart and unlucky Queſtions one upon the Neck of another, with a very arch Face, without ſtaying for an Anſwer. This, let me tell you, is a very uſeful Exerciſe, which I have ſeen played off more than once with very good Effect. We were ſome of us not long ago at Lord *W*—'s Table, where my little Captain is allowed the Liberty of talking his own Way, without Check or Reſtraint; upon his opening a little too deep, he was interrupted by a ſmoky old Parſon, who ſat beſide him in a Lay Habit: As ſoon as he could recover himſelf from his Confuſion, he cocked up his ſhort Chin in a Poſture of Defiance, looked fierce as a Cock-Sparrow, and begun as follows: *Doctor, I knew not you were a Parſon, but as I find you are, and make no doubt but you are a Man of Learning, I want to be ſatisfied in ſome Doubts which I hope you will be able to reſolve me. Pray tell me what you think of the Story of* Adam *and* Eve, *was it not a damned hard Caſe that they ſhould be ſo ſeverely puniſhed only for eating an Apple?— And is it not ſtill a greater Hardſhip upon us poor Devils, their Poſterity, to be puniſhed for their Faults, in which we had no manner of Concern? Is not this very hard, Doctor?*— As the Doctor was beginning to reply, he proceeds, *Don't you think, Doctor, that* Adam *was in a fine Situation, in a delightful Garden with the fineſt*

Woman

Woman in the World— What would you have given to have been in his Caſe? Hey Doctor! As the Doctor was about to ſpeak, he proceeds, *And then as to the Story of the Serpent*— Upon this, four or five *Riſers*, who ſat near him ready charged, upon a proper Signal, burſt out all together into a loud Laughter; upon which, the Doctor ſoftly ſtole his Beaver off the Pin, and bruſhed off, leaving us in Poſſeſſion of the Field, and all the Marks of Victory, of which, ſecuring the Laugh on our Side is not the leaſt. I ſpeak my own Experience; I know not a more uſeful Exerciſe than that of a *Queriſt*, if artfully and boldly executed, eſpecially in Converſation; it being an undoubted Maxim, *That one Fool may aſk more Queſtions than ten wiſe Men can anſwer.*— The Gentlemen of this Degree are permitted and adviſed to read the inimitable Writings of Mr. *Hobbes*, *Blunt*, *Toland*, *Tindal*, *Collins*, *Gordon*, and that Prince of Paralogicians, the *Moral Philoſopher*; without troubling themſelves with the numberleſs Anſwers that have been given them, which would end in nothing but loſing Time, and puzzling the Cauſe. As for the ancient Patrons and Defenders of our Society, ſuch as *Porphyry*, *Celſus*, *Julian*, &c. let them ſleep in Peace. As they wrote in a Language little known, and leſs underſtood, by the polite Moderns, it would be the Work of an Age to make any conſiderable Advantage by their Writings, againſt a Party, who are apparently too vain of their Skill in antient Languages, to overlook any Slips or Miſtakes of our Friends, without a ſevere and indecent Correction; witneſs the Behaviour of that four old Critic, *Philelutherus Lipſienſis*, who expoſed a few innocent Miſtakes of one of our beſt Writers, with as much In-

ſolence

ſolence and Pedantry, as if he had been diſciplining a School-boy, for which we ſhall never forget nor forgive him. The Badge of this Order ſhall be a Tippet of red Silk, with a yellow Border fixed upon their left Shoulder.

If any Gentleman of this Claſs or Degree ſhall have given ſufficient Proofs of his Zeal and Abilities to promote the Service of the Society in a higher Order, he ſhall be admitted to the Degree of *Paralogicians*, which is the higheſt Honour we can poſſibly beſtow upon our moſt deſerving Members. They are to be the Philoſophers and Diſputers of our Body, but in quite a new Method, being furniſhed with a Set of Principles, Axioms, Modes, and Figures, the very reverſe of the vulgar and popular Logic. To ſpeak a plain and undeniable Truth, the Enemies of our Cauſe, the Friends of Prieſtcraft and Superſtition, as they have been long in Poſſeſſion of their Claim to Truth and Orthodoxy, and have found the Sweets of Power and Dominion over the Underſtandings and Conſciences of Mankind, ſo they have taken care to be well paid into the Bargain, by getting all the Affairs and Intereſts of the Public to center at laſt, in what they call Religion; this has neceſſarily produced a great Variety of Offices, Poſts, and Employments, with large Endowments, fine Salaries, and unknown Perquiſites, which they have cunningly divided among their own Party; whom they affirm to be the only Perſons duly qualified to execute the ſeveral Offices, and enjoy the Endowments. As for the due Execution of the Office, we have little to ſay; but if it can be made appear to the Public, that theſe Offices are not only an uſeleſs Invention, but are dangerous and burdenſome to the

Common-

Commonwealth, they ought certainly, in Equity and good Policy, to be intirely ſuppreſſed, and the Revenues and Salaries annexed to them, ſhould be beſtowed on thoſe who have had the Sagacity to detect the Cheat, and the Courage to oppoſe and ſuppreſs it. And as they were always apprehenſive of the certain Conſequences of a free and rational Examination of their Scheme, ſo they have endeavoured to ſupport and maintain it, by all the mean ungenerous Arts, that *Policy*, *Intereſt*, *Power*, *the Favour of the Magiſtrate*, and a *bad Cauſe*, could ſuggeſt; they have fettered and confined our Underſtandings by abſurd Impoſitions of *Creeds*, *Syſtems*, *Canons*, *Articles* and *Confeſſions of Faith*, double guarded by legal Penalties and civil Incapacities; and, as if all this was not ſufficient (for the Patrons of a bad Cauſe never think themſelves ſecure) they have employed, from time to time, the beſt Heads of the Party to compoſe a Syſtem of Principles, Rules, and Method of Argumentation, all of their own Side of the Queſtion; and have cunningly agreed to make it a neceſſary Preparative for all their Diſciples, in order to come at the Knowledge of Truth, by which means, the young People are early prepoſſeſſed with the Prejudices of the Party, and an invincible Bias towards the faſhionable, plauſible, and gainful Side. And this I take to be as unreaſonable an Impoſition upon our Underſtandings as *Creeds* themſelves, becauſe it cramps and fetters us in the Exerciſe of our Faculties, though it does not forbid us the Uſe of them. Every body has *Reaſon*, but every body does not underſtand *Logic*. The natural unprejudiced *Reaſon* of Mankind is the ſame well-meaning honeſt Faculties in all Sorts of People; it ſees, and judges, and talks of all man-

ner

ner of Things and Matters by its own plain and infallible Light, and has no more occaſion for Rules, Moods, and Figures, to ſhew when it is in the Right and when in the Wrong, than to tell me when I am hungry or thirſty, or full, at Eaſe or in Pain, in Sickneſs or in Health; be ſure it was ſo among the Primitive Inhabitants of the World, long before theſe plaguy *Syſtems*, with their *Definitions*, *Axioms*, *Moods*, *Figures*, *Syllogiſms*, and the reſt of their *Tranguns* were invented. I have been often provoked beyond meaſure, to hear a polite Converſation interrupted by one of theſe *reaſoning Puppies*, in a Manner that even deſerved the Diſcipline of the Blanket.— I was the other Day in a very elegant Converſation, where one of our Society, a young Fellow of lively Parts, and flowing Eloquence, had been entertaining us upon the Subject of religious Frauds, with a Profuſion of Wit and good Senſe, but having, in the Warmth of his Imagination, dropped an unguarded Aſſertion, up ſtarts one of thoſe ſolemn Coxcombs, who (with the Appearance of a Man of Senſe and good Manners) had lain for ſome time upon the Catch, and deſires him to explain himſelf, to defend his Aſſertion, and produce his Reaſons. The young Orator was a little confounded at this pedantic ungentleman-like, Behaviour; and indeed, the whole Company thought themſelves bound in honour to reſent ſuch an outragious Breach of good Manners; and, for my own part, I told him, in the Language of the renowned Sir *John Falſtaff*, *That if I were in that Gentleman's Caſe, and Reaſons were as plenty as Black-berries, I would give no Man living a Reaſon upon Compulſion.* *Reaſons*, to be ſure, we have in great Plenty, and ſuch as we think very good ones; but then, we are the

only

World, who obſerves all our Actions, who has given us a Set of Doctrines, Precepts, and Rules of Obedience, by which he will judge and reward, or puniſh us hereafter, that it muſt ſtrike a Damp upon the Minds of reaſonable Creatures, muſt imbitter all their Pleaſures, and abate their Attention to the civil Intereſts and Affairs of Mankind, in which we are neceſſarily engaged, and make them ſcrupulous and diffident in the Exerciſe of thoſe Arts, by which they are moſt uſually and ſucceſsfully managed. We therefore hope and conclude there is no ſuch BEING, and by Conſequence no REVELATION. They object to this, That the viſible World and Frame of Nature, are a manifeſt and ſufficient Proof of an omnipotent and all-wiſe Creator. To which we reply, That this is no Proof at all. The World, for aught we know, might make itſelf, or it might exiſt from Eternity, or it might be made by Chance; each of which Opinions have been maintained by many ingenious Writers, both antient and modern. Beſides, the Notion of Creation implies the making *ſomething out of nothing*, which is a direct Contradiction to a ſelf-evident Principle, *ex nihilo nihil fit*. The Notion of a Providence is a Contradiction to our daily Experience; for we ſee *all Things happen alike to all Men*. The Good (as they are called) are neither conſtantly rewarded, nor the Wicked conſtantly puniſhed; ſo far from it, that the Sun ſhines, and the Rain falls, on both alike; Wars and Bloodſhed, Fires and Earthquakes, Storms and Tempeſts, make no Diſtinction betwixt thoſe who worſhip God, and thoſe who worſhip him not. Nay, more than this, the apparent Advantage is on our Side of the Queſtion. Pray, tell me, what is there to be got

got in this World purely by being good? but Infamy, Reproach, Contempt, and Poverty? Shew me the Man that ever was preferred (I mean, in the ordinary and natural Courſe of Things) purely on account of being a religious Man, and I will undertake to ſhew you ten, who owe their Promotion entirely to their having no Religion at all? Then as to the Story of Miracles and Prophecies, upon which they lay ſo great a Streſs, as to build their Syſtems of Religion upon them, as both *Jews* and Chriſtians are known to do, they are ſo far from being certain, that the whole have been ſuſpected, by ſome very ſagacious Enquirers, to be owing to the Cunning of Knaves, and the Credulity of Fools. Thoſe who talk of them, and build ſo much upon them, do not pretend that they have ever ſeen the one, or have undeniable Evidence for the other; I mean ſuch ſort of Evidence as we reckon ſufficient in the ordinary Occurrences of Life, ſo plain, as that no body in their Senſes can entertain any reaſonable Doubt. If they had, every body would ſee and believe, as aſſuredly and univerſally as they do the daily Objects of their Senſes, ſuch as the Viciſſitudes of Day and Night, the Succeſſion of Seaſons, the Generation and Corruption of Bodies. Theſe Things are obvious and plain; every body ſees, and believes, and reaſons, and concludes, and acts agreeably; but theſe other ſupernatural Crotchets, fetched from an inviſible World, are a ſort of fairy Stories, contrived by Prieſts, propagated by Grandmothers and Nurſes, and believed by Children and Fools. Nay further, ſuppoſe ſuch extraordinary Appearances could be proved by concurrent Hiſtories and Traditions of all Ages, nay, that we ourſelves had ſeen and heard them, yet could they not thence be concluded to be ſupernatural and

miraculous, but might only appear ſo to the Ignorant, the Injudicious, and Credulous, who, not knowing the Extent of natural Powers and ſecond Cauſes, might impute the ſurpriſing Operations, even of mechanical Powers, to ſome inviſible and omnipotent Agent. It is well known, that, in the firſt *European* Expeditions to *America*, the ignorant *Indians* imagined the Ships to be living Creatures, and that the Diſcharge of their Artillery was either the Voice of thoſe monſtrous floating Animals, or ſomething ſupernatural and miraculous. Every body knows that *Columbus*, by foretelling an Eclipſe, frightened the mutinous Natives into Submiſſion and Slavery; they imagined the heavenly Bodies were at his Command, and under his Direction, and that therefore it would be vain and preſumptuous in them to oppoſe a Man, who had the Powers of Heaven and Earth at Command. And ſome very cunning People have had a Suſpicion that it coſt *Moſes* a good many Barrels of Gun-powder to procure ſuch a Quantity of Thunder and Lightning, as might be ſufficient to frighten that thick-ſculled Generation into a Submiſſion to that inſupportable Yoke of Laws and Ordinances that he had been preparing for them; and ſeveral Attempts had been made to prove the pretended Miracles of the Chriſtian Lawgiver to be nothing more than Slight of Hand, or *Legèr-de-main*. Poor *Woolſton!* he ſtruck a bold Stroke, but the Laws and the Judges were againſt him; and, till we ſee an Alteration in both, we can expect but little Good from our united moſt vigorous Oppoſition to Prieſtcraft and Superſtition: But Courage, my Friend, let us hope the beſt. *Nil deſperandum* is our Motto. But to proceed. As this whole Syſtem

Syſtem of Religion, whether *Jewiſh* or Chriſtian, is apparently and confeſſedly myſterious and incomprehenſible; we cannot fairly and conſiſtently be ſuppoſed to have much Concern or Intereſt in it: For (pardon a little more *Latin*, and it is all I have left) it is a Maxim among us, and a very reaſonable one too, *Quæ ſupra nos, nihil ad nos.* And therefore, ſince we are neceſſarily chained down to this little Spot of Earth, and a very pretty convenient Spot it is, plentifully provided with all the Neceſſaries and Conveniencies of Life, without which we cannot ſubſiſt; *Nature*, which (we all agree) *does nothing in vain*, points out to us the proper Uſe we ought to make of it. All agree ſhe has given us warm and invincible Appetites for the Support of our Perſons, and Propagation of our Species, which is apparently the whole Buſineſs, Employment, and Happineſs of the reſt of our Brother Animals, who have nothing elſe to do but to live, eat, drink, propagate, and die, and to imagine that we were intended for any thing above or beyond this, is at moſt mere Matter of Conjecture, and nothing elſe. This is a ſhort, but imperfect, View of our Scheme, which being evidently calculated for the Eaſe and Benefit of Mankind, may reaſonably be defended and ſupported by ſuch Ways and Means as we ſhall think proper.

It is true, the preſent Senſe of the Legiſlature ſeems to be againſt us, ſo that we have little Reaſon to expect they will take any extraordinary Meaſures for the Support and Improvement of our Society, or the Defence of thoſe Principles on which it is founded. But we live in an Age of Diſcoveries and Improvements. We have ſeen wonderful

Events in our Days, ſuch as the wiſeſt of our Fathers never dreamed of. Men of Genius and Penetration, eſpecially in high Places, ſcorn to jog on in the beaten Track of their dull Forefathers, and know that all our Schemes of Politics and Religion, as well as Arts and Sciences, are capable of Improvements. New Schemes naturally produce new Meaſures, new Meaſures always produce new Difficulties, new Difficulties require new Expedients, to qualify or remove them; ſo that, in a little Time, the Affairs of the Nation may have quite a new Face, run in quite a new Channel, and require a new Set of Principles, to juſtify the marvellous Alteration: So that the wiſeſt Man upon Earth cannot foretel what half a Century more may, or may not, produce in our Favour; eſpecially when the Public ſhall be duly appriſed of the Uſefulneſs of our Society, the preſent Difficulties under which we labour in the Proſecution of our Scheme, and how ſmall a Degree of public Indulgence would entirely remove thoſe Difficulties, and put us upon the ſame equitable Foot with our Adverſaries. How uſeful the Principles and Members of our Society have been in all Ages, in arduous and deſperate Services, Changes, Reformations, and Revolutions in Church and State, is not conſiſtent with our known Modeſty to declare; we could not do juſtice to our own Characters without bluſhing, which is, to us, a very painful Senſation. Let the Annals of paſt Ages declare, and let the Hiſtorians of the preſent and future Times faithfully record, how uſeful we have been, and may hereafter be, in contriving, executing, and defending the deep Deſigns, and wondrous Atchievements of Stateſmen, Politicians, and Conquerors. Wiſe Miniſters, therefore,

therefore, ſhould ſhew a particular Regard to the Body of *Paralogicians*, as a Set of Men that may be of ſingular Uſe to them in many Articles of Affairs, both Eccleſiaſtical and Civil; if, for inſtance, any Scheme ſhould be concerted, or Project executed, which could not be explained or vindicated by any Rules of the vulgar and popular Logic, or what the common Herd of Mankind have agreed to call *Reaſon*, it would be of infinite Uſe to the Project and the Projector too, to have a Set of extraordinary Principles, Axioms, Rules, and Methods of Reaſoning, exactly fitted and adapted to ſuch extraordinary Caſes and Occaſions. This appears in the Improvements, made of late Years, in another Branch of Science: I mean *Arithmetic*. Our Forefathers were ſo egregiouſly ſilly, that they knew no more than the Vulgar and Decimal; they could tell you, with very grave Faces, that 2 and 2 make 4, that 5 and 5 make 10, which every Blockhead knew as well as they; in ſhort, they ſaw very little in it beyond the low dirty Buſineſs of Oeconomy and Trade. The *Arcana Imperii*, the Myſteries of Government, the impenetrable Secrets of the Cabinet, on which the Fates of Empires and Kingdoms depend, which are hid from vulgar Eyes, into which none but the Sons of Wiſdom, the Adepts in the occult Sciences, are or can be admitted; were not to be directed by ſuch low, vulgar, obvious Principles as the popular mercantile Buſineſs of Life; they, therefore, by incredible Application, Intenſeneſs, and Refinement of Thought, at laſt invented, and brought to Perfection, that moſt uſeful Branch of Science, which I call *Political Arithmetic*, by which alone ſuch ſurpriſing Wonders have been effected, as our Fathers

would have thought and pronounced to be abſolutely impoſſible. The Uſe and Correſpondence of Numbers in theſe Operations is not according to the vulgar Relation, but depends upon a ſecret magical Power, under certain planetary Influences and Directions, at certain critical Seaſons, and momentous Occaſions, in which the Power and Value of any Number riſes or falls, increaſes or diminiſhes, in Proportion to the Difficulties and Advantages of any given Queſtion: So that whereas, in Vulgar Arithmetic, 5 and 5 make 10, and 10 and 10 make 20; in the Political 5 and 5 ſhall make 16, and 7 and 7 ſhall make 34: And whereas, in the Vulgar Computation, 15 is generally eſteemed to be more than 10, and leſs than 20, here 14 are often known to be more than 24, and 30 than 50. But, what is ſtill more ſurpriſing, to thoſe who are not initiated into theſe Myſteries, is, that even mere Cyphers, which, in Vulgar Arithmetic, are nothing, and ſtand for nothing, but as they ſtand united with ſome valuable Figure, have here a Weight and Power equal to that of any given Figure. I myſelf have ſeen, in a moſt myſterious Operation, one very inſignificant Cypher, of greater Force and Power than a long and regular Arrangement of powerful and ſignificant Figures.

Pythagoras and his Diſciples are univerſally known to have been great Dealers in Numbers, and boaſt much of their Virtues and magical Powers, even in medicinal Caſes, and reſolve all or moſt of the ſurpriſing Cures, which the Ignorance of the Moderns aſcribes to Sympathy or occult Qualities, to the ſole Virtue of Numbers, into which all Sympathy, Harmony, Concord, and Order are ultimately reſolved. In natural *and bodily Maladies*, ariſing purely from diſharmonious, diſordered

diſorderly Motions of the Fluids and Animal Spirits, certain Bodies carefully collected from the Vegetable or Mineral World, under ſome certain and particular Configuration of the heavenly Bodies, and prepared by the Direction of ſome magical Words and Numbers, would affect a certain, ſpeedy, and almoſt miraculous, Cure: And in ſpiritual Diſorders, even of the moſt malignant Kind, ſuch as particularly Epilepſy and Madneſs, which they generally imputed to the Poſſeſſion of Dæmons, they were all infallibly cured by the Charms of Muſic, which is known to be the higheſt Perfection of Numbers, reduced to perfect Harmony, Proportion, and Order. Theſe were great and uſeful Diſcoveries, conſidering the Age in which they were made: But, had that great Philoſopher lived in theſe our marvellous Days of Science and Erudition, he would not have made a much better Figure than a common Mountebank; for, in both theſe Caſes, there was the Uſe and Application of external Means to the very Perſon of the Patient, ſuch as any old Woman that had been uſed to gather Simples, or any young Fellow that could play a tolerable Fiddle, might be able, with a little Inſtruction, to apply and explain. But how much more ſurpriſing Operations have I ſeen effected, purely by a lucky Combination of Numbers in Political Arithmetic! I have ſeen a Perſon both deaf and dumb, who hath been immediately cured by the Application of a ſmall Piece of Paper, in which, among other magical Words and Characters, were the Numbers 500 or 1000, or more or leſs, according to the Nature of the Caſe, and the Neceſſities of the Patient, upon the immediate Peruſal of the Charm, he could hear diſtinctly, and ſpeak fluently

upon any Queſtion, or Side of a Queſtion, for a whole Hour by the Clock: And becauſe ſome incredulous, ill-natured People, were for ſuſpecting the Reality of the Cure, and imputing the whole to a politic Colluſion betwixt the Doctor and the Patient, he has been prevailed upon to try the Efficacy of the Charm in a different and contrary Experiment, and has, for the Conviction of the Incredulous, by the ſame Charm, with ſome little Variation of Characters, ſtruck a Man at once abſolutely deaf, and dumb, and blind, who had been but juſt before in full Poſſeſſion of his Health, Memory, Underſtanding, and Senſes. Nay, more than this, I have been credibly informed, that a Patient, languiſhing, and almoſt expiring, under an univerſal Decay, from a Complication of Diſorders, was at once reſtored, by *the Force of Numbers*, without any viſible Application at all made to the Patient, to perfect Health and Soundneſs of Body. And that others, who had been over-run with an Irruption of malignant Humours breaking out, and ſtinking like Plague Sores, were, by the *ſole Power of Numbers* made as ſound as Heart of Oak, and as ſweet as a Roſe, with numberleſs other Cures too tedious to mention, which may be well atteſted, to the Satisfaction of any curious Enquirer. I cannot ſay that I ſaw theſe wonderful Operations myſelf, or ever examined the State or Conſtitution of the Patients ſo reſtored; but, which is equally ſatisfactory to Men of modeſt and ingenuous Tempers, I was aſſured of it upon the Honour of thoſe who performed the ſeveral above-mentioned Cures, and gave the Patients conſtant Attendance till they were completed, being upon the fair and honourable Conditions of, *No Cure no Pay*, who therefore muſt be preſumed

preſumed to be the moſt proper Judges in the Caſe. It was ſomething like this that gave a Handle to a merry old Senator in the Dyet of *Poland*, to make an unlucky Reply in a Debate upon a Queſtion in which he was deeply intereſted, and had engaged a great Majority to carry it. A grave Gentleman in the Oppoſition, who could read in his Bible, quoted a Paſſage out of the Book of *Leviticus* to ſupport an Argument he had been advancing againſt the Queſtion; to which the facetious Droll replied, *There ſeems indeed, Sir, to be ſomething of Weight in the Paſſage you have quoted from* Leviticus, *but it will do your Cauſe very little Service, for we have the whole Book of* Numbers *againſt you.*

Pardon this Digreſſion.—But the Uſe I would make of it is this: If Arithmetic be capable of ſuch prodigious Improvements, and ſo apparently calculated for the public Good, what ſhould hinder us from attempting ſomething like it, by way of Improvement, in the Exerciſe of our *Reaſon*; eſpecially conſidering that our Adverſaries have given us a fair Opportunity of taking an Advantage of their Negligence. They have been all along ſo confident of the Goodneſs of their Cauſe, and ſo ſecure of their own ſuperior Strength and Cunning, that they have wantonly neglected to ſecure themſelves, by uſing their Intereſt to procure a legal and parliamentary Eſtabliſhment, which, like the Act of Uniformity, might oblige all his Majeſty's loving Subjects to conform to their Rules and Methods of *Reaſoning*, and prohibit them, under ſevere Penalties, from making uſe of any other. This would effectually have precluded any Attempts of this Kind that I am propoſing; but ſince they have neglected

to do this, I think we ought to exert all our Intereſt and Cunning to turn it to our own Advantage. I am not ſanguine enough to imagine we have Intereſt enough at preſent, to procure ſuch an Eſtabliſhment for any Syſtem of our own, in Oppoſition to the prevailing Prepoſſeſſion; ſuch a Scheme, if at all feaſible, muſt be a very remote Poſſibility, and the Object of a very diſtant Hope. Our Superiors, at preſent, are apparently prejudiced in Favour of antient and immemorial Cuſtom, and long Preſcription, and jealous of making or encouraging Innovations; but as they have been always ready to lend an indulgent Ear to the dutiful Remonſtrances and Petitions of their Inferiors, and to give them ſuch Relief and Indulgence as their Circumſtances may require, it will not be improper to lay before the Public at leaſt a juſt and impartial Account of the Difficulties and Hardſhips under which we labour, and from which we hope to be relieved. In general, they are ſo unreaſonable, as to object againſt almoſt all our Methods of Reaſoning, as uncanonical and unſtatutable, and quarrel with us for taking with us ſome few little Liberties, which would apparently give us ſome Advantage; and, to ſhew us the Perverſeneſs of their Spirit, will neither uſe them themſelves, nor ſuffer us to uſe them. I ſhall only inſtance in two or three Caſes, whereby you may judge of the reſt.

1. It very often happens, in the Courſe of a Debate, when the Advantage is apparently on our Side, they turn ſhort upon us, and tell us, *We beg the Queſtion*; marry, and a good Shift too, I think, if we can carry an important Queſtion purely by begging. Sure I am, that if this Method could be brought to any Perfection, it would be a more ſaving Article to the Public than

the

the Sinking Fund, and therefore we may reaſonably hope, that our Superiors, who will find their Account in it as well as we, will find out proper Ways and Means to allow, confirm, and ſecure us in this Method of Reaſoning, as it is apparently more uſeful in many difficult Caſes, than all their Rules of Logic put together.

2. At other Times, when they find themſelves ſorely pinched, and almoſt giddy by running round with us, as it were in a Ring, they grow fretful, and cry out againſt *Circular Proof*. This Objection is peeviſh and abſurd. Do not theſe Gentlemen know that a *Circle* is the moſt perfect of all Figures? and by Conſequence, that a *circular* Operation muſt be ſo too? Is not the Frame of Nature ſupported by the *Circulation* of the ſeveral Parts of the Syſtem? Is not the Life of all Animals and Vegetables preſerved by the *Circulation* of their Blood and Juices? Has not the Credit and Intereſt of the Nation been often preſerved by the *Circulation* of Bank and Exchequer Bills? Has not the Credit of the ſeveral Stocks and Funds been known to riſe and fall by the *Circulation* even of a *Lye?* to the great Advantage of ſeveral eminent and well-diſpoſed Perſons, who would have ſtartled at the Sound of a trifling, inſignificant, malicious *Lye*, when there was nothing to be got by it. Nay, further, is not a *Circulation* of Intereſt the great Support of Government? Could any Miniſtry ſubſiſt without it? Nay, I will venture to affirm, that, without ſuch a *Circulation*, many a good Queſtion in Politics would have been loſt; and why it ſhould be thought unlawful and unreaſonable for us to take the Benefit of it in Matters

Matters of Philoſophy and Religion, is to me quite unconceivable.

3. But the merrieſt Impoſition of all, is that of confining us to the Uſe of three Terms, and telling us that it is againſt all the Laws of Logic to add a fourth. A very pretty Contrivance truly! They know that four is a Majority to three, and therefore modeſtly injoin us not to take the Benefit of Numbers, by which they very well know the weightieſt Queſtions are carried in the moſt auguſt Aſſemblies in the World.

Theſe are ſome of the many Hardſhips under which we labour, and from which we hope, in due Time, to be relieved, by the Wiſdom and Authority of ſome future Parliament: But, till this can be effectually done, we have a modeſt Propoſal to make to the Public, in which we hope for the Attention and Indulgence of proper Judges.—The preſent Age is juſtly famous, and will be ſo to late Poſterity, for the public Spirit it has ſhewn in encouraging and rewarding great and uſeful Deſigns and Undertakings, worthy the Regard of a wiſe and powerful Nation. What a glorious Reward has been ſettled by the Authority of Parliament for the Diſcovery of the Longitude? How many Patents have been procured! How many Subſcriptions ſet on foot for the Inventers and Improvers of any uſeful Branch of Science, Trade, and Manufacture! But nothing has yet been done of a public Nature for the Encouragement of new Improvements in the Way of Reaſoning, Arguing, or Diſputing, which are very much wanted on our Side of the Queſtion. Now there are TWO great Articles which our Adverſaries have

have wantonly rejected as uſeleſs and impracticable, have over and over again abſolutely diſclaimed any Pretence, Kind, or Degree of Right, Title, Property, or Uſe in them; and therefore they may, by a competent Authority, be fairly aſſigned, made over, confirmed to us and our Heirs or Aſſigns for ever, and a Patent be drawn to intitle us to all the Profits, Advantages, and Emoluments that ſhall at any time ariſe or proceed from a proper Uſe and Improvement of the ſaid TWO Articles, in the Manner of *The Mine Adventurers*, *The Wreck-Fiſhery*, or *The Diſcoverers of new Countries*. And theſe are,

I. The Proof of Negatives.

II. The Reconciling Contradictions.

Theſe two Points have been long conſidered not only as *Deſiderata*, but as *Deſperata*, by the generality of the Learned; and therefore every Attempt to clear, recover, and explain theſe very difficult Branches of Knowledge, and make them uſeful to the Intereſts of Society, ought to intitle the Adventurers to the equitable Favour and Indulgence of the Public.—As to the *firſt* then, I would humbly propoſe, that the ſole Power of *proving Negatives* may be intirely veſted in *US*, *i. e.* in a ſelect Number of Gentlemen, in truſt for the whole Body, when we ſhall be hereafter formed into a regular Society, in as full and abſolute a Manner as the *Probat* of Wills is in the Eccleſiaſtical Courts. I expect to be aſked, *But how ſhall this be done?* —Done! Never fear: The ſame Authority that gives us a Right to the End, gives us alſo a Right to the Means: He that gives us an abſolute and unlimited Power, leaves us the ſole Judges of the Ways and Means by which it is to be executed. You cannot

be

ſhall, in any Cauſe, or on any Pretence, be allowed. And as this will be a Matter of great Advantage to our Society in particular, ſo we propoſe to make it as extenſive and beneficial to the Public as poſſible: For this Purpoſe we intend to erect a large and commodious Building in ſome convenient Place within the City of *Weſtminſter*, for the better Regulation and Management of the above-ſaid *Negative-Office*, and Reception and Accommodation of the *Commiſſioners*, a certain Number of whom ſhall be obliged to reſide and give conſtant Attendance during the four ſeveral Law-Terms, and the Seſſions of Parliament, for the more eaſy and convenient Supply of ſuch Kinds and Quantities of Negatives, duly proved and ſtamped according to Law, as ſhall be required, for the more ſpeedy and effectual Diſpatch of either public or private Affairs. And as the intire *Manufacture and Property of Negatives* will be veſted in our Society, ſo we propoſe farther to ſupply the Public at a much cheaper and eaſier rate than has hitherto been done by the uſual irregular Methods of Proceeding. We have been credibly informed, that, for Want of ſuch Regulations as we have projected, certain evil-minded People, cunningly foreſeeing that there would be a great Demand for *Negatives*, upon certain weighty and urgent Occaſions, had malicioufly contrived to monopolize and engroſs the whole Commodity into very few Hands, who, taking the Advantage of the public Neceſſity, combined together to raiſe them to a moſt exorbitant Price, inſomuch that (if we are not miſinformed) ſome Perſons, who are under an unavoidable Neceſſity of purchaſing at any rate, were forced to pay more than 90 *per Cent.* above the intrinſic Va-

lue.

lue. This is a Grievance of a public Nature, which calls aloud for Redreſs, and which, for the future, we propoſe intirely to prevent, by ſupplying any Perſon, from time to time, with ſmall Quantities, or even ſingle ones, upon urgent Occaſions, at very cheap and reaſonable rates, with proper Allowance to thoſe who take a Quantity, and a large Draw-back to be made to thoſe who ſhall make due Proof that they are purchaſed ſolely for the Benefit of the Public, either at Home, or in any of our foreign Plantations; for whoſe Relief and Benefit this Scheme is principally calculated and intended.

Nor is the Article of *Reconciling Contradictions* of leſs Conſequence to us and the Public, than that of *proving Negatives*, being both abſolutely neceſſary for the Support of our Society, and by Conſequence for the Welfare of the Public. I mean ſuch *Contradictions* as are generally and vulgarly ſo called, and eſteemed as oppoſite as Black and White, as Light and Darkneſs. And theſe are of two Sorts, 1. Religious. 2. Political.— Of the former I have a long Liſt now lying before me, ſome *direct, or in Terms*, others *indirect, or conſequential*; on the clearing and reconciling of which, the Intereſt and Credit of our Society greatly depends. And foraſmuch as this cannot eaſily be done by the ordinary Rules of the vulgar Logic, we are therefore compelled to have recourſe to ſuch Ways and Means as the Favour of our Superiors, and the Powers to be conveyed to us, by our future Grant, or Patent, ſhall allow. We humbly propoſe therefore, that in one Part of the Structure to be hereafter built for the Uſe of the *Negative-Office*, another Office ſhall be erected by the Name of the *Contradiction-Office*, under

under the Direction of proper Perſons who ſhall be called the *Commiſſioners* of the ſaid *Office*. Their Buſineſs ſhall be to collect and digeſt, under proper Heads and diſtinct Claſſes, ſuch apparent Contradictions as have at any time, within ſuch a certain Term of Years (to be directly ſpecified and expreſſed), been publiſhed and defended by any great and learned Prelate, or other eminent Divine, without a legal and judicial Animadverſion, either from the Convocation, their proper Dioceſan, either Houſe of Parliament, or ſome one of his Majeſty's Courts in *Weſtminſter Hall*; it being a reaſonable Preſumption, if they were really and truly *Contradictions* to their own Sentiments (at other times written, publiſhed, and defended) to the known Senſe of Mankind, and the Laws of the Land, they could not have eſcaped ſuch Cenſure and Animadverſions from their Superiors, the Omiſſion of which ought to be a certain and indubitable Proof to all Perſons of Modeſty and Ingenuity, that they were not really ſuch Contradictions as this Caſe ſuppoſes, nor merited any ſuch Cenſure or Animadverſion; and therefore, that the Silence of ſuch Superiors may be reaſonably ſuppoſed to amount to an Approbation, grounded on the Laws of the Land, the Intereſt of the Public, or the real Truth and Nature of Things. That each of theſe being fairly and ſeverally drawn out, engroſſed, and atteſted, under the Seal and Sign-manual of the proper Officers of the Commiſſion, ſhall be produced in any Matter of religious Debate or Controverſy, and pleaded with the ſame Force as Precedents, or adjudged Caſes in Law or Equity; and that a Caſe ſo ſtated, ſigned, and atteſted by the proper Officers, ſhall be allowed as direct Proof upon any given Queſtion,

againſt which no Objection ſhall be made, or Exception legally taken. Such a Regulation as this, we humbly preſume, will be of ſingular Uſe to ſeveral eminent Perſons, who will hereby be diſcharged from any Neceſſity of attempting to reconcile any apparent Contradictions betwixt *Intereſt* and *Conſcience*, *Subſcription* and *Doctrine*, or *Doctrine* and *Practice*, into which they may have been betrayed in the ſeveral Gradations of their Studies and Promotions; and will be, at the ſame time, of infinite Service to others, who ſhall at any time hereafter be compelled to make uſe of the ſame Means, in Purſuit of the ſame Ends: And for the greater Encouragement of all ſuch Eccleſiaſtical Perſons as ſhall have recourſe to our Office, for ſuch atteſted Copies, *&c.* they ſhall receive them *gratis*, without Fee or Reward, as an Acknowledgment of the unſpeakable Service they have done to our Society, under the Maſk of a direct and avowed Oppoſition.

As for *Political Contradictions*, they are of two Sorts: *Doctrinal* or *Practical*, both which are unavoidable in the Courſe of a long perplexed, unſteady Adminiſtration, ſuch as often has, and often hereafter, may happen, in this, as well as other Kingdoms and Countries. Of theſe too I have a long Liſt lying before me,— *Sed Cynthius aurem vellit*— which, as they are not to be reconciled by the popular and vulgar Forms of Logic and Argumentation, muſt of Neceſſity have recourſe to other Methods; if therefore any ſuch Contradictions have been at any time reconciled by a Majority of Votes in either Houſe of Parliament, ſuch Contradictions ſo reconciled, ſhall be forthwith entered in our Office, and be deemed and conſidered as Matters of perpetual and unalterable Record. And if

any

any Miniſter ſhould be ſo unhappy as to be puſhed by an Oppoſition, to reconcile any contradictory Speeches or Meaſures, which ſhall be maliciouſly laid to his Charge, he ſhall, in every ſuch Caſe, apply himſelf to our Office, for *a Writ of Reconciliation* of the aforeſaid *Contradiction*; which being ſigned and ſealed by the Majority of our Commiſſioners, and duly ſtamped in ſuch manner as the Law ſhall direct, ſhall from that Time be deemed a legal Protection, and be effectually pleaded in Bar, to any malicious, retroſpective Inquiries into any *contradictory Speeches*, *Affirmations*, *Declarations*, *Promiſes*, or *Practices* of the ſaid Miniſter, on whoſe Generoſity we ſhall depend for ſuch a valuable Compenſation, as his particular Circumſtances may require and admit, and our ſeaſonable and neceſſary Aſſiſtance may be reaſonably thought to deſerve.

You ſee, Dear Sir, a rough and imperfect Draught of my general Scheme, which I intirely ſubmit to your Correction. I ſhall only add a Word or two, 1. To ſhew its Excellency and Uſefulneſs, and how much more reaſonable it is than that of our Adverſaries. 2. To give a few general Hints to all our Friends, which may be uſeful in the Proſecution of our great Deſign.

The Excellency of our general Scheme appears in this, that it is reaſonable, regular, and conſiſtent: Our Foundation is laid upon good *Terra firma*, where our Settlement lies, the Intereſts and Enjoyments of which are the Objects of all our Senſes, which *Senſes* (as the Believers themſelves acknowledge) are * *infallible*: And therefore, whilſt we give up ourſelves to the Di-

* Senſus non poſſunt falli.

rection of our Senſes, we are under the Direction of five or ſix *infallible Guides*. And what can any reaſonable Man deſire more to keep him in the right Way? The Perceptions of theſe infallible Guides are ſo vivid and ſtrong, their Light ſo glaring, their Evidence ſo irreſiſtable, that all Mankind are agreed to call it *Common Senſe*; and the Inferences, Concluſions, and Deductions, drawn from them, is called *Reaſon*; for all Men agree, that *Reaſon* preſuppoſes and depends upon *Common Senſe*, and cannot ſubſiſt without it. So far we are ſafe under infallible Direction; and here our Guides adviſe us to ſit down and enjoy ourſelves, and make the moſt of the preſent; but if we be reſtleſs and uneaſy, and want to be making further Diſcoveries, they refuſe to go with us, and leave us to grope out our Way by ourſelves, through Darkneſs and Uncertainty; which we think to be a bold and dangerous Adventure, and therefore are reſolved to know when we are well, and run no Hazard in Purſuit of Uncertainties.

But the *Believing Scheme* is the direct contrary to all this: No viſible Foundation; no infallible Direction; all is Fiction, Chimera, and Romance; their Structure is like a *Cone*, or a *Pyramid inverted*, the *Baſe* of which is at an inviſible and infinite Diſtance above the Clouds, and its *Vertex* terminating in ſome little indiviſible Point of brute Matter: So that, inſtead of the regular and natural Aſcent from the Bottom to the Top, their Progreſſion is from the Top to the Bottom, like thoſe bold Adventurers, who fly down a Rope from the Top of a Church-Steeple; or, like wanton Girls that crawl down Stairs with their Heads foremoſt, to the manifeſt Hazard of their Noſes, if not of

their

their Necks. In ſhort, the one is infallibly ſafe and certain, ſo far as it goes: The other is full of Terror, Uncertainty, and Danger. It is therefore the Intereſt of Mankind to know when they are well, to keep in the ſafe Way, to run no Hazard in Purſuit of inviſible fairy Treaſures, but thankfully to enjoy the numberleſs Pleaſures that are ready provided to their Hands; and to convince and perſuade the ſilly credulous Part of our Species to do the ſame, is the higheſt Act of Benevolence to our Fellow-Creatures. And as this is principally intended for the Benefit of the next Age, there being very little Hope of making more Converts in this, our firſt and great Concern muſt be to prevent the fatal Impreſſions of Prejudice and Superſtition that may be made upon the Minds of the growing Generation. For this End, we muſt exert all our Intereſt and Power to diſcourage and ſuppreſs the numberleſs *Charity and Grammar Schools*, erected in all Parts of theſe Kingdoms. The Minds of Children are tender and flexible, apt to receive and retain any Impreſſions that may be made upon them, by the Affection or Authority of their Teachers and Governors, and when theſe are applied to flatter their natural Vanity, under Pretence of informing their Underſtanding, no Wonder they are eaſily admitted, and with great Difficulty, if ever eraſed out of their Minds. Here, forſooth, they are taught fine Leſſons of the Dignity of human Nature, and the glorious Prerogatives of immortal Souls; they are told, that the great Difference between Man and Man, does not depend upon the Diſtinctions of Birth or Fortune, but upon the imaginary Excellencies of ſuperior Knowledge, Probity, Piety, and a Senſe of Religion; that therefore a

pious Beggar is better than an *ungodly Squire*; and that a *poor believing Labourer* is more excellent in the Sight of God than an *unbelieving Lord*; and that whatever Figure they may either of them make, whatever Fortune either of them may meet with here, in the next World all ſhall be ſet right; that the humble, faithful, perſevering Chriſtian, ſhall there enjoy an eternal State of unſpeakable Happineſs, whilſt their ungodly Superiors ſhall be doomed to endleſs Miſery and Deſpair. Theſe fine Notions, ſo agreeable to the natural Vanity of Mankind, tend to deſtroy all that neceſſary Subordination, on which the Peace and Order of Society is known to depend. This ſpirits up the lower Part of Mankind to renounce that reaſonable Dependance and Subjection, which they naturally owe to their Superiors in Birth and Fortune, and makes them forget that they were intended for nothing higher than to be Vaſſals and Beaſts of Burden to their Betters, whoſe Will and Pleaſure ought to be the ſole Rule and Meaſure of their religious, moral, political, and ſocial Conduct. No wonder, therefore, they are ſo tenacious of thoſe religious Principles, which ſeem to raiſe them from their original Obſcurity, and ſet them upon a level with the beſt Part of Mankind. This is a bad Story, but this is not the worſt. Our Univerſities are the Bane and Peſt of the Nation; there the fond indigeſted Principles of the Nurſe, the Grand-mother, the School-dame, and the Parſon, are formed into Syſtems, and ſo deeply riveted in the Heads and Hearts of the young People, that not one in a thouſand has the Courage to contradict or oppoſe them. Here they are quickly taught the Art of Wrangling, by which they pretend to juſtify

theſe

theſe ridiculous Syſtems, and even to act offenſively againſt the prevailing Principles and Practices of the polite World, and eſpecially if they get into holy Orders (as they call them) and a Cure of Souls, they grow ſaucy and unſupportable to People of Taſte and Figure; inſomuch that I have known a *mere Country Parſon*, who hardly knew the Difference betwixt a Pointer and a Setting-dog, pretend to be as wiſe as *a Juſtice of the Quorum*, or even as *the Lord of the Manor*.—And further, to ſhew their irreconcilable Averſion to our Principles and Society, they have erected in each Univerſity a *Proteſtant Inquiſition*, in which they pretend to judge, cenſure, and puniſh ſuch of their Members as have Senſe and Courage enough to oppoſe their Syſtems of Religion and Orthodoxy, and write or ſpeak of our Side of the Queſtion: Witneſs the outragious Perſecution of a few honeſt, inquiſitive, penetrating Gentlemen, about ſeven Years ago, at *Trinity* College in *Oxford*, and the late barbarous Uſage of ſome of our Friends, this very Year at *Cambridge*. When we juſtly charge all this upon the Ignorance, the Pride, the perſecuting Spirit of Prieſts, who, as *John Dryden* obſerves, are in all Religions, the ſame ſtupid, inſolent, domineering Tyrants, whenever they are truſted with Power; they immediately inſult us with a long Bead-roll of illuſtrious Names, ſuch as *Bacon*, *Boyle*, *Paſcal*, *Grotius*, *Clarendon*, *Nelſon*, *Locke*, *Addiſon*, *Newton*, *Cheyne*, &c. who, though Laymen, yet believed as heartily, and wrote as learnedly, in Defence of their Superſtition, as any Prieſt of them all.—Ay, and a very good Reaſon may be given for it; they had all been bred up in the ſame dull Way, had ſucked in the ſame early Preju-

dices with their Mothers Milk, had run, through the Pedantry of Grammar Schools, and were thence ſent to receive the finiſhing Stroke of orthodox Stupidity at theſe Univerſities. Had theſe Gentlemen had a *modern polite Education*, we ſhould have ſeen them in a different Way of Thinking, Writing, and Acting, and, perhaps, as avowed Enemies to Prieſtcraft and Superſtition, as any of our Society. So long, therefore, as theſe Univerſities ſubſiſt and flouriſh, we have little Reaſon to expect any Good: Our Intereſts and Principles are incompatible with theirs; either they muſt ſink, or we muſt ſuffer; till they fall, we can have no reaſonable Hope of riſing to any tolerable Degree of Credit or Power, much leſs to an Eſtabliſhment. We muſt therefore, upon all Occaſions, bear our Teſtimony loudly againſt them; we muſt diſplay and aggravate the ſecret, as well as known, Irregularities of thoſe Jeſuitical Societies; not forgetting eſpecially the late Affair at *Wadham* College; and ſtrongly inſinuate ſomething more than bare Suſpicions of the ſame or greater Guilt in others, who are ſo cunning at preſent as to conceal it from the World; and at the ſame time take care, among our intimate Friends, to laſh theſe impertinent Pedants for their unmannerly Behaviour to a worthy learned Gentleman, for doing no more than his Betters have done before him, and which, upon our Principle *of natural Religion*, we are able and ready to defend and juſtify *. Thus we have them under the Laſh on both Sides of the Queſtion. *The Guilt* (if it be a Crime), *or the barbarous Severity* (if it were none), *muſt be charged upon the*

* *Vide* Rights of the Church, *p.* 264.

whole

whole Society. And what a Handle does this give us to condemn them all in the Groſs, as Enemies of Liberty, and Seminaries of Slavery and Superſtition, where no Perſon of Taſte, Rank, or Figure, ſhould venture to truſt their Children for Education? No, no, let them, if it be neceſſary and feaſible, learn to read, write, and ſpell at Home; let due care be taken to keep them in good Health and Spirits, by ſuch Exerciſes, as are fit for their Age and Quality, that they may not grow low-ſpirited, ſickly, and ſuperſtitious, by too much Confinement, Reading, and other ungentleman-like Employments. When they are of a proper Age, let them be brought to Town, and introduced into the beſt Company, at the *Playhouſe*, the *Opera*, the *Maſquerade*, the *Chocolate-houſe*, the *Bagnio*, the *Tavern*, &c. And when they are ſufficiently glutted with the Wit and Gallantries of their own Country; then, if it be thought expedient, and their Conſtitution and Fortune will bear it, let them travel, make the Tour of *Europe* with a decent Equipage, under the Direction of a *French* or *Swiſs Valet-de-Chambre*, but not be confined to the narrow pedantic Rules of Prieſts, who have the Vanity to be called *Governors*, and behave accordingly. Let them be ſure to keep an exact Journal of all the memorable Events that ſhall befal them, and all the Curioſities they may meet with in their March, particularly where they met with the beſt Wine and the fineſt Women, what Counteſs or Ducheſs kept the moſt brilliant Aſſembly, how many *Billets-doux* they wrote and received, how many Intrigues upon their Hands with Ladies of the firſt Quality in all the Courts of *Europe*, how many Rencounters with Marquiſſes,

Counts,

Counts, and Dukes, in Honour of the Fair. them beſides keep a Catalogue of the moſt celeb Courteſans, Fidlers, Singers, and Painters; let pick up all the Stories of vicious Prieſts and Nuns; let them learn to be very arch upon the culous Pageantry and legendary Tales of the *R* Worſhip, with proper Inuendo's of Parallels at h And when they have gleaned up a tolerable Ta *Modern Languages*, and made a decent Collectic *Modern Antiquities*, Paintings, Buſto's, Coins, Medals; then let them return home, laden with liteneſs and Experience, for the Honour and Se of their own Country, and ten thouſand to one we have them Body and Soul in the Intereſt of Society.

I have inſenſibly drawn this Epiſtle into a gr Length than I intended, and fear I have tired Patience. I have but one Word more to add which I am ſure you will take no Exception—t conclude,

Dear Sir,

Your

AN

ESSAY

ON

HONOUR,

IN

SEVERAL LETTERS,

Publiſhed in the

WEEKLY MISCELLANY.

By Mr. TIMOTHY HOOKER.

With a PREFACE, by *R. HOOKER*, Eſq;

PREFACE.

AS the Improvement and Gratification of my Fellow Creatures, by uſeful Inſtruction, or innocent Entertainment, is my conſtant Study, my greateſt Pleaſure, and my higheſt Ambition, I have reprinted the following Letters in this Form, hoping and believing, that it may be the Means of ſpreading the Knowledge, and Increaſing the Influence, of them. An Eſſay on Honour *cannot fail of raiſing the Curioſity of ſome of the Wealthy, the Noble, and the Ambitious, who are the forwardeſt to lay claim to the Character of a* Man of Honour; *in an Age ſo full of baſe, ſordid, abject, mean Paſſions and Deſigns, no Subject could be more ſeaſonable, nor any thing more likely, to make an Impreſſion than this Eſſay, written with ſo much Strength, both of Sentiment and Expreſſion, with Politeneſs and Elegancy, Wit and Fancy. I am not acquainted with any Author, who is more happy in the Power of fixing the Attention, captivating the Admiration, and commanding the Paſſions, of his Readers. A moſt agreeable Ingenuity runs through the Whole, and all the Way pleaſes; ſometimes Flaſhes of Imagination dart out with a glaring Light, at other times a pleaſant Vein of*

Humour,

Humour, or a lively apt Story entertains; whilſt every Stroke of Fancy, every Point of Satire carries Argument and Conviction, and gives Light, as well as Warmth, to the Subject. He writes with ſuch a continual Fire, one would be apt to think that he ſtruck out every thing at a Heat; and that his Conception was able to keep Pace with the ſwifteſt Pen; but, from the Solidity and Propriety of his Senſe, we ſhould judge that, with Labour and Pains, he dug deep for it as for hid Treaſure. *I ſhall ſay no more, though it is difficult to ſay too much, in Praiſe of this Compoſition, but proceed to ſay ſomething of the Author, who, like a conſummate* Beauty, *that has lived always at home, will ſurprize and charm wherever he appears, and occaſion an Inquiry to be made after him.—Of his* Name *and* Family *the* Title-Page *has informed the Reader; and, in one of his former Letters, he acquainted me that he is a* younger *Branch of the* Hookers, *though, agreeably to the old Proverb, his Performances ſhew him to be, by much, the* better Gentleman. *I inherit only their honeſt Principles and honourable Intentions, while this Gentleman is in poſſeſſion of their whole* Genius, *and has the Generoſity not only to own, but to aſſiſt, his poor Relation.—The firſt Thing that I read of his, and which put me upon inquiring after the Author, and begging his Correſpondence for the* Miſcellany, *was intitled —* Propoſals for the Improvement of Free-Thinking. *He had, before, publiſhed* ſome Reaſons for aboliſhing certain obſolete Statutes *(meaning the Ten Commandments),*

mandments), of which I need ſay no more than that they paſſed in the World for Dr. Swift's. *The two juſtly celebrated Pieces upon* Reaſon, *and the* Contempt of the Clergy, *were written by the ſame Hand. But his firſt and greateſt Performance was written at the Age of* 22, *and put to the Preſs ſome Years afterwards (in the Year* 1713) *by the late eminent Dr.* Knight, *who was his Tutor, and Dr.* Grabe, *who honoured him, though ſo young, with a great Intimacy, and every Inſtance of friendly, nay, paternal, Tenderneſs. This Piece was intitled,* God's Judgments upon the Gentile Apoſtatiſed Church; *wherein he treats of the Times of* Anti-Chriſt, *and the* Signs *of their near Approach; and diſcovers ſuch a Share of Knowledge in the* Hebrew *and* Jewiſh Learning, *of the* Fathers, *and other* antient *and* modern *Authors, ſuch a maſterly Underſtanding, ſuch a Sedateneſs and Compoſure of Mind, ſuch a pious and evangelical Temper, that any one would naturally have imagined the Writer to have been an old Divine, grown* mature *by a long Courſe of Reading and Reflection, and* ſpiritual *by a long and familiar Acquaintance with his Bible and his God in Prayer. It is ſufficient for his Credit, that two ſuch* Scholars *and* Divines, *as Dr.* Knight *and Dr.* Grabe, *thought his Work worthy of the Preſs, and of their particular Patronage; but I ſhall cite the Opinion of another eminent* Scholar *and* Writer, *Dr.* Lee; *who, in a Letter to the Author, printed in the* Preface, *gives this Character of the Book— That it is*

written

written " *with Sobriety and Judgment*— *That* " *he had no manner of Curioſity to ſee what had* " *been written on the Subject in other Nations,* " *having read and conſidered leiſurely what this* " *Author had written upon it in* England; " *than which, ſays the Doctor,* 'I *can ſee no-* " *thing more primitive, nor can expect any* " *thing more candid and ſatisfactory from the* " *greateſt* Patriarch."—*And, in another Place, he wiſhes,* " *that it were publiſhed not only* " *in* England, *but in ſome other Languages alſo* " *that might render it more univerſal:*" *And, I hear, it has been tranſlated into* High Dutch. *The Great and Good Archbiſhop* Sharp *approved of it very much; and the late Earl of* Oxford, *a very able Judge of thoſe kind of Studies, intended to have provided for him, if he had continued much longer in the Adminiſtration. Dr.* Wells, *in his* Commentary on the Revelations, *has made great uſe of it, acknowledges that he received conſiderable Helps from it, and recommends it to all Perſons ſtudious in thoſe Matters. It has been long out of Print, but a Friend of the Author's has aſſured me, that if he were in any Place where he could have recourſe to* Libraries, *he would reprint it, with Additions and Improvements: But, ſuch ſeems to be the Activity of this Writer's Spirits, ſuch the Warmth of his Zeal for Religion, I dare ſay, a better Edition of one of his former Pieces is not the only, or the greateſt Loſs, which the Public has ſuſtained by his improper Situation.*— *It is natural for a* Dwarf *to look upon*

Perſons

Perſons of but a common Stature as Giants *in Nature; and it is nothing ſtrange that ſuch a one as I am, ſhould look up at another ſo much above him with ſome Aſtoniſhment; but, ſurely, if we compare this Writer's* firſt *with his* laſt *Performances, he muſt appear, to Perſons much taller than myſelf, to be a good deal above the* ordinary *Size. If you read over the* former, *you would think them the Product of his* advanced *Years, while the* latter *carry all the Fire and Fancy of his* juvenile *Age: It is hard to ſay which is moſt wonderful, the Maturity of* 60 *at* 22, *or the Vigour and Sprightlineſs, the Eaſe and Gaiety of* 22 *at the Age of* 60. *He does not ſeem ever to have been a* Boy, *and is not likely ever to become an* old Man. *The* Uncommonneſs *of his Genius reſembles that of a* Comet, *which does not riſe and ſet regularly; though, in its Influence, it is more like the* Sun, *which chears and enlivens every Thing that beholds it, and ſhews the Defects, or Beauties, of every Object that it ſhines upon. I am ſorry that I cannot do Juſtice to* his *Character, without throwing Diſgrace upon* others; *but I muſt inform the Reader, that, though he ſtill writes in ſo polite, ſo chearful, and engaging a Manner, his Youth and middle Age were ſpent in the Capacity of a* Country Schoolmaſter, *and the Remainder in that of a* Country Clergyman, *in an obſcure Village. Would any one think it poſſible that* he *could write ſo very agreeably, who, for a long Courſe of Years, has lived ſo diſagreeable a Life? Or, that there ſhould be ſo little* Religion *in a* Chriſtian, ſo little Generoſity,

ſity, Honour, *and* Humanity, *in a* civilized *Nation, as to permit Men, capable of doing God and the Public ſo much Service, to be buried in Obſcurity; as not to diſtinguiſh ſuch extraordinary Inſtances of perſonal Merit; as not to compaſſionate a ſublime Genius, an inlarged Soul, aſſociated with low and little Minds, while ſome others are advanced to more conſpicuous Poſts; who, to ſpeak decently, would not be miſſed, if they were to change Places with my* Country Couſin. *I ſpeak my Thoughts the more freely of this deſerving neglected Gentleman, becauſe I cannot be ſuſpected to ſpeak with Partiality or ſiniſter Views. Though he does me the Honour to claim* Kindred *with me, I never had the Pleaſure of being* perſonally known *to him. The Eſteem and Concern which I have for him, proceed ſolely from a generous Regard to his great Merit, and an affecting Senſe of his hard Fate. But ſo, this Writer has told us, it muſt be in the* latter *Days. The* Worldly Spirit, *which reigns ſo generally in the Hearts of the preſent Age, was to precede the Coming of the* Prince *of this World to make his laſt Effort, in the Perſon of* Anti-Chriſt, *and is too plain a Symptom that he will probably appear in a ſhort Time. I have nothing further to add, by way of* Preface, *but an Apology to my Relation for writing theſe ſhort Memoirs of his Life (the beſt that I could procure from his Friends and Acquaintance); but, as he has been* buried *almoſt forty Years, he may very fairly be conſidered as a* dead *Man.*

R. HOOKER.

AN ESSAY ON HONOUR.

LETTER I.

IN a late Letter I took notice of a dangerous Evil, ariſing from a Miſapplication of Names and Confuſion of Characters, and particularly with regard to thoſe wrong-headed Gentlemen are who the great Pretenders to *Free-thinking*. I ſhall now conſider another Species of Ambiguities, commonly called *Men of Honour*; to which all Men make Pretenſions, and to which not one in a thouſand has a real Title. I ſhall endeavour to explain the true Meaning of the Words, and reſcue them from the Abuſes of common Speech, from whence it will evidently appear who are really and truly *Men of Honour*, and who they are that vainly aſſume the Title, without any real Foundation of Claim to ſuppport it. Mr. *Addiſon*

has long ago obſerved in one of his *Tatlers*, that *in modern Eſtimation, the ſingle Point of Honour was Courage in Men and Chaſtity in Women.* Whence it comes to paſs, that every Man who dares to ſend, or accept a Challenge, and every pretty Female that dares to refuſe one, have an indiſputable Title to *Honour:* And he that has Religion and good Senſe enough to refuſe a Challenge, is in Danger of being kicked out of the faſhionable World for a Scoundrel and a Coward; and every Woman who has once been ſo unhappy as to offend in Point of Chaſtity, cannot, by the moſt ſincere Repentance, by all the merciful Abatements that ought to be made for human Frailty, and a thouſand amiable Qualities beſides, thrown into the Balance, be ever able to wipe off an indelible Mark of Infamy fixed upon her by all the ill-natured Prudes and Coquets about Town.

I have often thought that from theſe falſe Notions one might account for numberleſs Abſurdities in common Life, of which I ſhall only mention two or three. There is many a Man, who, if you were to charge him with Blaſphemy, Adultery, Fornication, or Drunkenneſs, would hear it with Patience at leaſt; if not with Pleaſure, and might perhaps have the preposterous Vanity of affecting to be thought more wicked than he really was; but if you were to give that Man the Lye, he would take fire at once, and nothing but Blood ſhould give him Satisfaction. Now whence can this proceed, but from an Opinion that a Lye is a certain Mark of Cowardice, that none but an abject Scoundrel could be guilty of a Thing that he would be aſhamed to own, and that Lying was

the

the moſt infamous ſneaking Vice that could infect the Heart or Tongue of Man.

Hence alſo proceeds the common miſtaken Notions of *Poſts of Honour*, by which is commonly underſtood no more than certain Poſts or Offices to which Precedence with Titles and Badges of Honour, are uſually affixed, without any Conſideration of the Merit of the Perſons, the Nature of the Service, the Means by which they were obtained, and the Uſes that are made of them. When the Honour and Service of their Prince and Country are the only Views aimed at in erecting and filling theſe Poſts, when they are freely beſtowed as the Rewards of ſuperior Merit, and are executed with Fidelity and Courage, they are then really and truly *Poſts of Honour*; but if they be only erected upon private, perſonal, and corrupt Views, purchaſed by the beſt Bidder, or beſtowed as the inglorious Rewards of Venality and Proſtitution, and executed with all the low Cunning of a Stockjobber, or a Jockey.—In all ſuch Caſes, as Mr. *Addiſon* finely expreſſes it, *The Poſt of Honour is the private Station.*

But the moſt abſurd Abuſe of the Word, is, *Debts of Honour*; by which are uſually underſtood only ſuch Debts as are contracted by *Play*, or *Wagers*, whether at the Quadrille Table, or *New-market*. *Lady* TOWNLY is ſcrupulouſly punctual in diſcharging her *Play Debts*, but has no Patience to pay her Money to a Pack of ſlovenly dirty *Tradeſmen*, who, for ſeveral Years, have had the *Honour* to provide Food and Raiment for her Ladyſhip and her Family; which, if the Raſcals had either Manners, or Conſcience, they would think a ſufficient Reward for all the Time and

Expence they could poſſibly employ in ſuch an *honourable* Service.

To rectify theſe, and many other prevailing Miſtakes upon this Head, I ſhall endeavour to throw together a few occaſional Thoughts concerning the true Notion of *Honour*, in Oppoſition to the popular Prejudices and Miſtakes about it, with the true Uſes and Abuſes of both.

True *Honour* is ſeated in the *Soul*. It is a Kind of *Fons Perennis*, riſing from a generous Heart, and flowing with a natural and eaſy Deſcent into all the different Traces of Life and Channels of Duty, refreſhing, invigorating, and adorning all the Faculties of the Soul, the Language of the Tongue, the very Air of the Face, and Motions of the Body. It diſplays itſelf in a natural unaffected Greatneſs and Firmneſs of Mind, improved by a Train of wiſe and religious Reflections, and generous Actions, in which perſonal Virtue and real Merit truly conſiſt. The *Jewiſh Cabbaliſts* had a pretty Allegory to expreſs this Truth as founded in the original Make and Frame of Nature. They tell us, That when *Moſes* deſcribes the great River of *Eden*, branching out into four Streams, and watering the whole Garden of God *Gen.* ii. 10. we are to underſtand by Paradiſe the Soul of Man. The River was this *Connata Virtus* this original Fountain of Truth and Virtue, ariſing from the very Root and Eſſence of the Soul, and branching out into the four Cardinal Virtues, and all the other lower Degrees and Kinds of Virtue even the *inferior Morals* of Affability, Politeneſs Good-nature, and Good-manners; that in ſhort there lies hid in the Root of every human Soul

how

however defaced by Ignorance, and deformed by Sin, *A Fund of Good, an Oracle of Truth*; which, when aſſiſted by a happy Concurrence of external Cauſes, ſuch as particularly the Structure of the Organs, and the Texture of the Blood and Spirits, will, by due Culture and Diſcipline, naturally exert itſelf in a Train of great, generous, and beneficent Actions, ſuitable to the original Grandeur and Dignity of its Nature. This is what *Virgil*, in his Pythagoric Stile, calls the *Igneus Vigor & Cæleſtis Origo* of the human Soul. This, in the preſent ruinous State of human Nature, lies very often buried under the Ruins of Ignorance and Vice, like valuable Coins, Medals, Statues, Pillars, and other beautiful Ornaments of Architecture; or to ſpeak more properly, that Order, Symmetry, and Proportion, which were as the Soul of the Structure, lie buried under the Ruins of a once famous and magnificent Building. Hence it comes to paſs, that many an excellent Genius is loſt to the World, lies hid among the Rubbiſh of Mankind, who, with proper Aſſiſtance, due Culture, and in a happy Situation, might have done Honour to human Nature, and been a public Bleſſing to Mankind.—*A Man of Honour*, conſidered in this Light, performs not only all the Acts of Virtue in public and private Life, but does them with a peculiar Propriety and Dignity of Behaviour, as the *Connoiſſeurs* in Writing, Muſic, Painting, Architecture, or even Dreſs, execute even the juſteſt Deſigns, not only with Proportion and Truth, but with ſuch Decorations, Embelliſhments, and Graces, as naturally flow from a fine Taſte, and an improved Underſtanding. This alone, in *high Life*, makes *glorious Princes*,

illuſtrious Heroes, gallant Commanders, vigilant Magiſtrates, and *honourable Counſellors*; and, in the lower Degree of ſocial Life, indulgent Huſbands, tender Fathers, affectionate Friends, merciful Landlords and Maſters, faithful Tenants and Servants, and executes all the relative Duties of Life with Juſtice and Honour. This is the true γνησια and real Virtue, the only proper Foundation of all the honourable Diſtinctions among Men in all the different Stations of Life, and it was a juſt and wiſe Obſervation of the Poet *.

Nobilitas ſola eſt atque unica Virtus.

This is *true Honour*, which the greateſt Princes upon Earth can neither give nor take away.

Men that have approved themſelves thus eminently and illuſtriouſly good, have, in all Ages and Countries, been diſtinguiſhed, by wiſe Princes and Governors, by certain honourable Titles and Enſigns of Dignity, expreſſive of their particular Merit, as might at once attract and command the Reverence of Inferiors, and encourage others to excel. And this has produced a ſecondary and improper Senſe of the Word *Honour*, which, by a fatal Abuſe of Language, has almoſt ſwallowed up the other, and is too often ſubſtituted in its room, meaning no more than the honourable Rewards and Titles uſually beſtowed upon Perſons of ſuperior Virtue. How it has happened that theſe honourable Titles have, in many Caſes, been made hereditary, and entailed not only on the direct Line,

* *See a moſt excellent Treatiſe upon true Greatneſs by Mr.* Rollin, *in one of his Volumes upon* the Study of the Belles Letters.

but even the collateral Branches of the Family, is not eaſily accounted for. If it were upon a Preſumption that a wiſe and good Man could entail his moral and intellectual Accompliſhments, as well as his Eſtate and Titles, upon the Heirs of his Body lawfully begotten, it was a very great Compliment to the Merit of the Father, as well as to the Virtue of the Mother; and it would be quite a right Inſtitution, that a Race of virtuous and honourable Deſcendants ſhould enjoy all the Honours and Privileges conferred upon their virtuous and honourable Progenitors. Were a Man unexperienced in human Nature and the frequent Inſtances of Degeneracy that abound in it, were he only to conſider the general Courſe of Nature in the Animal and Vegetable Worlds, he might be tempted to conclude, that as all Animals and Vegetables produce their like with very little Variety and Deviation, but what ariſes from external and accidental Cauſes, Man alſo, the moſt perfect Creature, the Head and Lord of the mundane Syſtem, ſhould do the ſame; and that the Poet argued very philoſophically, as well as politely, when he ſaid,

Fortes Creantur fortibus & bonis.
Eſt in juvencis, eſt in equis Patrum
Virtus, nec imbellem feroces
Progenerant aquilæ columbam.

This was, indeed, a very pretty Compliment from a well-bred Man to a potent Emperor, and a generous Patron, but has more in it of the good Courtier than the good Philoſopher. For ſad Experience ſhews us the contrary; the beſt and wiſeſt Man upon Earth

Earth has no Security whether his Heir ſhall be a wiſe Man or a Fool, a good Man or a Rake, a Patriot or a Penſioner, a Hero or a Sot. Many a flouriſhing Tree in the Herald's Office has produced ſome ſuch ſorry Sticks of Wood as could be reduced to no Form or Uſe, or admit of any Poliſh. It ſhould ſeem therefore to be giving too much Credit to the Virtue of the preſent Poſſeſſor to entail ſuch Degrees of Wealth and Honour upon his Poſterity, as to enable them, if they prove vicious, to do as much Miſchief to the World in time to come, as he had done Good in time paſt. This is an Entail of ſuch a Nature, that no Demerit, except High-Treaſon againſt the Sovereign, can ever cut it off from the moſt unworthy Deſcendants. Why ſhould it not alſo extend with as much Juſtice to their Eſtates and Fortunes, ſo as to ſecure them from ever being waſted, or diminiſhed by Profuſion and Extravagance, in bar to all the legal Demands of the honeſt and induſtrious Creditors? It muſt be owned that this is ſometimes the Caſe, as it was thought a proper Precaution to ſecure a competent Proviſion of Fortune to attend the Honours of the Family, but with how much Juſtice to the Public, upon a thorough and circumſtantial Survey of the Caſe, let any Man judge. I wiſh it could be ſaid with any Appearance of Truth, that this is an invidious and impoſſible Suppoſition, and that the Stream of Honour never could be debaſed by paſſing through polluted Channels; that the legitimate Deſcendants of noble Anceſtors never could *tralineate from their Kind* (as Mr. *Dryden* expreſſes it): But that ſuch Inſtances really have happened where neither the *natural nor* intellectual Abilities of the Father, nor the

Virtue

Virtue of the Mother, have ever been called in queſtion, will, I think, require no Proof. And whenever this happens to be the Caſe, it would be a wiſe and uſeful Inſtitution to erect another *Court of Honour*, another *Bench of Judges*, who, like the *Conſuls* in ancient ~~Greece and~~ *Rome*, and the moſt celebrated *Eaſtern* Nations, ſhould have Power to ſtrip the worthleſs Bearer of ſuch honourable Diſtinctions as are a Reproach to his Demerit, and ſuſpend or divert the Entail till a proper Perſon of the ſame Blood could be found, who, in the Judgment of the Court, might be thought worthy to wear them.

LETTER II.

I Believe it would be hard to produce any one Order of Knighthood in Chriſtian Countries, who are not bound by the Statutes of their reſpective Foundations, principally, and among other Articles, *to defend God's Holy Religion, the Immunities of the Church, and the Liberties of their Country, as well as the Honour of their Sovereign; to protect Widows and Orphans, to aſſiſt the Diſtreſſed, and to reſcue the Helpleſs from Violence and Wrong*, and to exert all other Acts of heroic and military Virtue; and that a Default in either of theſe, to which they ſolemnly bound themſelves by their Inſtallation Oath, ſhould ſubject them to the infamous Penalties injoined by the Rules of their Order, ſuch as particularly with us, to have *their Arms reverſed, their Swords broke, and their Spurs hack'd off by the Maſter-Cook of the King's Kitchen;*

Which

Which I believe no Man elected into thoſe *illuſtrious Bodies* would, at the Time of Election, think to be an unreaſonable Puniſhment, however he may alter his Opinion afterwards, for ſundry and ſpecial Reaſons him thereunto moving. Now, I ſay, if a Train of virtuous and meritorious Actions, which alone could intitle a Man to thoſe Honours, could not be able to protect him from the Infamy due to his After-demerit, it ſeems to be a peculiar Kind of Indulgence to the worthleſs Deſcendants of honourable Anceſtors, who ſubſiſt purely upon the original Stock of Family Merit, (which they have been ſo far from improving that they have done nothing to ſupport it) ſhould yet upon that ſingle Conſideration, be ſcreened from the Infamy due to their own perſonal Demerit.

That *perſonal Merit* is the ſole Foundation of Honour is always confeſſed by thoſe that beſtow them, and whatever ſecret Services, or peculiar Kinds of Merit, were the real Ground of their Promotion, yet Forms and Appearances muſt ſtill be kept up, all the public and private Virtues that can dignify and enoble human Nature are recited in the Body of the Patent, as the only meritorious Demand upon the Royal Fountain of Honour. This, at once, purges, as the Grave buries, all the natural and moral Defects of the Bearer; and the Encomiums in the *Patent* and the *Epitaph* are generally in Truth and Subſtance much the ſame. If it ſhould ever happen under a weak or wicked Prince, or a corrupt Miniſter, (for ſuch there have been, and may be again in the World,) that the only ſucceſsful Recommendation to both ſhould be a ſervile ſhameleſs Compliance with the Vices and Follies of a Court, or being thoroughly

dipped

dipped in all the dirty Schemes of Avarice and Ambition; if a Perſon who had no other Kind or Degree of Merit but an abſolute Submiſſion to their Commands, or a dexterous Execution of their moſt infamous Deſigns, ſhould be rewarded with a Patent, what a glorious Catalogue of ſublime Virtues, conſummate Abilities, and heroic Actions would be crowded together to fill it up, and ſtuff out the ſolemn Farce of titular Greatneſs, to illuſtrate the Reaſon of the Grant, the Merit of the Receiver, and Juſtice and Favour of the Giver? Such the Satyriſt tells us was once the State of Merit and Reward in antient *Rome.*

Ille crucem ſceleris pretium tulit, hic Diadema.

The ſame Villany that raiſed one Rogue to a Gibbet, raiſed another to a—— It muſt indeed be allowed that this was in a *Heathen* Country, and can never be ſuſpected to happen in a *Chriſtian* Nation; but if it ſhould be poſſible for Chriſtians to turn Heathens, as Heathens have turned Chriſtians, the ſame Thing might perhaps happen again; and, in ſuch a Caſe, all the Titles, Coronets, and Ribbands in the Univerſe could no more cure the moral Defects of ſuch a Character than they could a wry Neck, a hump Back, a leprous Skin, or a rotten Conſtitution, though perhaps it might anſwer all the popular Notions and Purpoſes of Honour, more than the Integrity of a Saint, or the Knowledge of an Angel. The Bulk of Mankind, *qui ſtupet in titulis & imaginibus*, are caught by Noiſe and Shew. The pompous Sound of Titles and Glitter of Ornaments ſtrike their Senſes, attract their Attention

tion, raiſe their Admiration, and extort from them all that Reverence and Regard, that are due only to eminent and diſtinguiſhed Merit; while real Virtue and true Honour paſs ſilently through the World, unheeded and unrewarded, but by the happy diſcerning Few, who are ſenſible of its Merit, or injoy the bleſſed Communications of its Influence.

When the glorious Spirits, whom Providence has appointed to be our Guardians and Protectors in this preſent State of Imperfection and Probation, ſurvey the diſordered State of human Nature, agitated by blind Paſſions, prejudiced by falſe Opinions, into erroneous Concluſions and wild Purſuits, they view us with the ſame Light, and with the ſame Emotions of Compaſſion and Charity, as *Monroe* did his Lunatic Patients in *Bedlam*, who miſcal and miſapply almoſt every Inſtance in which their Duty and Happineſs is concerned. To thoſe bleſſed Intelligences the ſilent Life of a generous, compaſſionate, beneficent Man is more truly honourable, than the Pageantry of Princes, the Pomp of Conquerors, and all the glorious Impertinence of State. To them an obſcure good Man, doing ſecret Acts of Charity, relieving the Diſtreſſed, comforting the Miſerable, and approving himſelf by Habits of Piety and Devotion to the great Author of his Being, appears more truly glorious than the Conqueror at the Head of an hundred thouſand Men. To them the *Man of Roſs* appears in a fairer Light in the *Book of Remembrance*, and will make a much more illuſtrious Figure at the laſt great Day than *Alexander* or *Cæſar*, or *William the Conqueror*, though a *Chriſtian*. For my own Part, when I conſider the Bulk of *Military Heroes*, the Conquerors of Nations who ſtand fore-

foremoſt in the Liſts of Fame, I eſteem them no better than ſo many *glorious Robbers*, and *illuſtrious Plunderers*, born to be the Scourges and Plagues of Mankind, whoſe Memory deſcends to Poſterity in no better Light than the Ravage of a Peſtilence, the Sweep of an Inundation, the Burſt of an Earthquake, or the Fury of a Conflagration; ſomething magnificently dreadful, ſomething very aſtoniſhing, but very ſhocking, full of Terror and big with Deſtruction: But to do Good, to be Lovers of Mankind, to alleviate the Diſtreſſes, and promote the Peace and Happineſs of our Fellow-Creatures, is the higheſt Honour, the nobleſt Ambition, that can enter into the Heart of Man. But the Bulk of Mankind judge quite otherwiſe. Noiſe and Shew, Title and Equipage, Glitter and Grandeur conſtitute the whole Idea of Honour; and whoever can command an Intereſt ſufficient to procure, and an Affluence ſufficient to ſupport them, becomes thereby not only *a Man of Honour*, but even a ſubordinate *Fountain of Honour*, enabled to produce others after his Kind, and propagate the honourable Species from Generation to Generation.

From what has been ſaid, there appears to be a real and neceſſary Diſtinction betwixt *a Man of Honour*; and *a Perſon of Honour*, which, notwithſtanding the Similitude of Sounds, and the ſeeming Affinity of Characters, are ſo far from being convertible Terms, that they convey quite diſtinct Ideas, and are very often as different as Light from Darkneſs. *The Man* of Honour is an Internal, the *Perſon* of Honour an External, the one a real, the other a fictitious, Character. The Words *Perſon* and *Perſona* are generally viewed in that Light. No body imagines that

the *Dramatis Perſonæ* are real Characters, but borrowed Repreſentations of Princes or Peaſants, Heroes or Lovers, Harlequins or Philoſophers. I am therefore never ſurpriſed to ſee or hear ſuch Things attempted, ſaid, or done, by a *Perſon* of Honour, which a *Man* of Honour would bluſh to think of. Would you ſee this Oppoſition of Characters, ſet in a true beautiful Light, pleaſe to read the famous Speech of *Caius Marius* (recorded by *Salluſt*) to the *Roman* People upon his being choſen Commander in Chief in the Expedition againſt *Jugurtha*.

A *Perſon of Honour* may be a prophane irreligious Libertine, a penurious, proud, revengeful Coward, may inſult his Inferiors, oppreſs his Tenants and Servants, debauch his Neighbours Wives or Daughters, defraud his Creditors, and proſtitute his public Faith for a Protection, may aſſociate with Sots and Drunkards, Sharpers, and Gameſters, in order to increaſe his Fortune: I ſay, it is not impoſſible that a *Perſon* of Honour may be guilty of all theſe; but it is abſolutely impoſſible for a *Man* of Honour to be guilty of either.

Lucilius *is a Man of Honour, though not*———
Stuck o'er with Titles, nor hung round with Strings.

His Eſtate honourably raiſed by his virtuous Anceſtors, and improved by himſelf, is ſufficient to ſupport a handſome Figure, which he does with a decent Frugality; and to do a great deal of Good, which he does with Chearfulneſs, Generoſity, and Prudence. In all his Commerce with Mankind, in every Article of public or private Life, he exerts a peculiar Dignity

nity of Behaviour, ſuch as naturally flows from a generous Heart ſoftened by Humanity, elevated by Religion, and directed by Prudence; conſcious of none but virtuous Deſigns, and honourable Intentions. In him you ſee the ſincere Chriſtian, the loyal Subject, the firm Patriot, the indulgent Huſband, the tender Father, the faithful Friend, the merciful Landlord, the compaſſionate Maſter, the generous Patron, the unwearied Advocate for the Poor, the Miſerable, and Helpleſs; and in a Word the compleat *fine Gentleman*. He paſſes through all the various Scenes of Life like a River flowing with Bleſſings, conveying Beauty, Riches, and Plenty into every Channel and Country through which it paſſes.

Clodius is a *Perſon* of Honour, a ſcrubby Branch of an antient and honourable Stock, which for many Years has borne neither Fruit nor Bloſſom, but projected a noxious baneful Shade around it, where the Sun Beams never enter to chear the Earth, or produce either Food or Flower for Man or Beaſt. *Clodius* bears himſelf high upon account of his honourable Birth and Title, and never fails to exert an aukward ridiculous Superiority whenever he falls in Company with wiſer or better Men than himſelf. But he has heard that Humility is a certain Token of good Senſe and true Honour, which he is reſolved to ſhew upon proper Occaſions, and when the humble Fit comes upon him, he will crack Jokes with his Footmen, get drunk with a Hackney Coachman, and beſtow his bodily Favours upon any pretty cleanly Female, without inquiring into her Quality; but he never forgets to reſume his Superiority, whenever he is converſing with a Man of real Merit, who cannot reckon

ſo many honourable Grandfathers as himſelf. I had once the Honour to meet this extraordinary Perſon among other Company at a Gentleman's Table, who was the Delight of his Friends, a Bleſſing to his Neighbourhood, and an Ornament to his Country. In the Courſe of Converſation, honourable Mention was made of a late noble Lord, who, by a Train of meritorious Services to his Prince and Country, had raiſed himſelf from an obſcure Birth and Fortune to the Dignity of Peerage. *Clodius* took fire at once, all his illuſtrious Blood boiled with Indignation, and he inſulted his Memory with all thoſe Expreſſions of Scorn and Contempt, which *Fools of Diſtinction* uſually pour out upon their Betters. My Friend had Patience to hear his String of abuſive Stories, and ſcurrilous Reflections, and then replied, Sir, ſays he, Lord **** was my Friend, and had he been living, you durſt not have uſed him at this rate; and to attack his Memory with reproachful Language is mean and ungenerous, and which I cannot help reſenting. The very Reflections you have made upon the Obſcurity of his Birth and Fortune, are the higheſt Compliment you can make to his perſonal Merit, which, in ſpite of thoſe Diſadvantages, could ſo effectually recommend him to the Favour of his King and Country. The Advantages of Birth and Fortune, on which you ſet ſo immoderate a Value, are no Man's Merit, and are as often the Lot of a Fool as of a wiſe Man; and whenever that is the Caſe, they are ſo far from doing him Honour, that they only ſerve to make him more egregiouſly ridiculous, by ſetting his Folly in a more conſpicuous Point of View. If *poor Tray* could ſpeak (pointing to a Spaniel that ſtood by him) he

he might juſtly boaſt of a more numerous Train of Anceſtors than the greateſt Monarch in the Univerſe; he might add too, that none of them had ever degenerated from the Dignity of their Kind, or diſgraced themſelves or their Family by baſe and unworthy Actions, and *yet he would be but a Puppy for all that.* Pray, Sir, give me leave to aſk you (what you will think) an odd Queſtion, What do you think of *me?* Of you, Sir? quoth the Oaf! You are eſteemed by all that know you to be as worthy a Gentleman as any in our Country. Sir (ſaid he) I thank you for the Compliment, and in Return I will let you into a Secret. My Birth was as obſcure, and my Fortune as mean as that noble Lord's whom you have been reproaching upon that Account. I was born to no more than the meaneſt of my Servants, but by God's Bleſſing on a religious Education, an honeſt Heart, and a tolerable Underſtanding, you ſee I am enabled to ſupport a decent Figure, and do a great deal of Good, which I do with the utmoſt Gratitude to Almighty God, who has enabled me to do it, and the ſincereſt Benevolence to my Fellow-Creatures who are ſo unhappy as to want it: And I have Vanity enough to think myſelf no whit inferior to any Man, of what Rank or Quality ſoever, who has nothing but an Eſtate and a Title to recommend him.

LETTER III.

FROM certain *Premiſes* laid down in my two laſt Letters upon the Subject of *Honour*, I think I may venture to draw this certain Concluſion, That *an irreligious immoral Man, deſtitute of all Senſe of Duty and Devotion towards God, and of Juſtice towards Men, can never be a* Man of Honour.

That *Honour*, properly ſo called, ariſes from a certain *Greatneſs of Mind*, exerting itſelf upon all Occaſions with a Propriety and Dignity of Behaviour, I preſume, will hardly be denied me: And that *Irreligion* and *Immorality* proceed purely from a certain *Littleneſs of Mind, a Meanneſs of Soul, an Emptineſs of Head*, and *a Baſeneſs of Heart*, I ſhall endeavour to prove, and leave the honeſt Reader to judge whether two ſuch Contrarieties can ſubſiſt in the ſame Subject, much leſs whether the one can produce the other.

This View of the Caſe ſuggeſts to me, (by the bye) a charitable Ground of Hope for many of our modern Unbelievers, that their poor Souls will fare better at the laſt, than at preſent they ſeem either to deſire or deſerve; as their Infidelity proceeds purely from a Poverty of Genius, and Shortneſs of Underſtanding, we charitably hope, that merciful Abatements will be made on that Account, and that they will be treated rather with the Indulgence due to Blockheads, than the Severity due to obſtinate Diſobedience and Impenitence; that their irreligious Contempt of Divine Worſhip will be imputed t

natural Coldneſs and Heavineſs of Soul, which ɛnders them as uncapable of exerting exalted Acts f Piety or Devotion, as of compoſing an heroic 'oem, or a fine Piece of Muſic; and therefore, ke other Idiots, whilſt they continue tame and ıoffenſive, they may be tolerated with proper Re-ɛrictions in Civil Societies; but if they grow un-overnable and miſchievous, they ought to be laid nder proper Reſtraints and Confinement, that they ıay neither injure the Properties of private Per-ɔns, nor diſturb the Peace of the Public.— But ɔ return.

True *Greatneſs of Mind* diſcovers itſelf in great nd extenſive Views, and generous Deſigns, it en-leavours to enter into the true Nature of Things, o conſider the true State of every momentous Queſtion in a juſt Light, to procure all poſſible Means and Aſſiſtance to form a right Judgment ıpon it, and a Firmneſs of Mind to act agreeably o ſuch practical Concluſions as naturally and clearly low from them. This is *true Greatneſs of Mind* n the Exerciſe of its intellectual Faculties.—This was the glorious Character given to the *Beræan Jews*, *Acts* xvii. 11. that they were more noble (εὐγενέστεροι ἦσαν) than thoſe of *Theſſalonica*, in that they ſearched the Scriptures daily, to know whether the Doctrines preached by St. *Paul*, concerning *Jeſus Chriſt*, as proved from the Writings of the Old Teſtament, were true or no. The *Jews* of *Theſſalonica*, like our modern Unbelievers, being *moved with Envy*, (v. 5.) at their believing Chriſtian Neighbours and the Apoſtles, who had been the Preachers of this New Religion, would not ſo much as beſtow

a Thought to examine whether the Apoſtles Doctrine was worthy of their Attention or Belief, but they raiſed the Mob upon them, and ſet the *whole City in an Uproar*, and dragged them before the Magiſtrates, as Diſturbers of the public Peace, and Enemies to the Civil Government. *Theſe that have turned the World upſide down, are come hither alſo, and theſe all do contrary to the Decrees of* Ceſar, *ſaying that there is another King, one* Jeſus, *v.* 7. But the *Beræans* acted at a quite different rate, they heard with Patience, and examined without Prejudice, the Nature and Deſign of the Apoſtles Doctrine, and the Evidences produced out of the Law and the Prophets for their Confirmation, being determined to act agreeably to their ſober and rational Conviction, and accordingly (as the Text tells us, *v.* 12.) *many of them believed.* Now, if a candid and impartial Examination of a Propoſal, declared to be of the utmoſt Conſequence to Mankind, be a certain Mark of a *great and ingenuous Mind*, and the acting agreeably to their moſt rational Conviction, be an indubitable Proof of *the trueſt Wiſdom*; an oppoſite Behaviour, upon the ſame Occaſion, in the ſame Circumſtances, can only proceed from an idle, empty, trifling Head, or a corrupt diſingenuous Heart.

The Foundation of all Religion is *the Belief of a God, who is a Rewarder of them that diligently ſeek him.* Now he that cannot, from the viſible Face of Nature and the Works of Creation, collect and infer the inviſible Things of God; that cannot, from a juſt Obſervation of the Immenſity, the Order, and Beauty of the vaſt Syſtem of the Univerſe, infer

the Neceſſity of a FIRST CAUSE, All-wiſe, All-powerful, and in every Kind and Degree of Perfection, abſolutely Perfect, muſt be a Creature of contracted Views, narrow Apprehenſions, and a poor Underſtanding; whom, without Breach of Charity, or good Manners, we may venture to pronounce, as the Royal Pſalmiſt does, A FOOL.

The Man that allows the Exiſtence of ſuch a PERFECT BEING, and does not conſider the Relation he ſtands in to that Being, and the ſeveral Obligations and Duties ariſing from that Relation, muſt be a ſtupid inconſiderate Creature, who has not ſo good a Title to Honour and Gratitude as the Beaſts of the Field; for, as the Prophet ſays, *The Ox knoweth his Owner, and the Aſs his Maſter's Crib*; but the profane irreligious Man forgets and deſpiſes the Great Author of his Being, and of every Bleſſing he injoys in this World, and all his reaſonable Hopes of Happineſs in that which is to come.

The Man that has Senſe enough to diſcover all this, and to draw juſt and proper Concluſions from it, and yet acts diſagreeably to his own Convictions, who lives in direct Defiance of all thoſe Duties of Religion, which both Reaſon and Revelation dictate to every attentive Inquirer, diſcovers himſelf to be a weak, irreſolute, mean-ſpirited Creature, who has not Courage enough to do what his Reaſon and Conſcience aſſure him to be his Duty.

Now if A FOOL that has not Senſe enough to apprehend the very Foundation of a Queſtion in Debate, nor the Uſe of the Terms, to draw proper

Concluſions from plain Premiſes, nor purſue them into all their practical Conſequences, in which his Intereſt and Duty are ultimately involved, or has not Courage or Gratitude enough to act agreeably to his own Convictions, can have any Pretenſions to *Greatneſs of Mind*, and by Conſequence to *Honour* which ariſes from it, and is convertible with it, *Let the ſilleſt Reader judge.*— And this is directly the Caſe of every irreligious Man.

A *Great Mind* cannot help ſurveying, with Wonder and Devotion, the Immenſity, the Order, the Beauty of the Works of God, and from thence collect the infinite Power and Wiſdom of him that made them, and preſerves and directs their Courſes and Operations.— A *Little Mind*, on the other hand, ſaunters through every Scene of Life, as an indolent unconcerned Spectator, filling up the vacant Spaces with all the trifling Amuſements and idle Diverſions that Ignorance and Folly can invent, without ever troubling his Head, how, or which way, he was ſent into this World, or what ſhall become of him hereafter; or if by Chance, or out of Curioſity, he ſhould beſtow a Thought that Way, it is not in a regular Method of Inquiry into the Nature and Cauſes of his Exiſtence, and the Relation he ſtands in to his Creator and the World about him, but fixes his Attention upon one or more partial Views; which, to an ignorant Mind, that conſiders not the Relation it bears to the reſt of the Syſtem, may appear inſignificant or irregular. Mr. *Addiſon* has very prettily compared one of theſe *Minute Philoſophers* to a Fly upon one of the Pillars of *St. Paul's*, whoſe Organs and Perceptions cannot perhaps exceed

ceed a Circumference of four or five Inches Diameter, but can have no poſſible Perception or Idea of the Proportion, the Beauty, the Magnificence, or Uſes of the whole Fabric. Now if one of thoſe deſpicable Animals ſhould fall to reaſoning with a Club of his own Species, upon the Deſign, the Symmetry, and Uſes of that noble Structure, we might expect to hear the ſame ridiculous Jargon, of Aptneſſes, Fitneſſes, moral Congruity, and I know not what, as are uſually heard among our *Free-Thinkers*, when they pretend to talk of the ſtupendous Works of the Creation, the Order and Methods of Providence, and the Nature and Uſe of religious Worſhip.

A *Great Mind*, which, from a thorough Survey of the Works of God, can penetrate through them to their Firſt Cauſe and Omnipotent Creator, naturally falls into the Conſideration of the Relation he bears, the Obligations he is under, and the Duty he owes him as his Creator and Preſerver. He conſiders him as the Author of his Being, the bountiful Giver of all the Bleſſings he injoys, that every Article of his Injoyments, whether Health of Body, Soundneſs of Mind, Riches, or Friends, are all the Gifts of God, which call for the moſt grateful Returns of Love, Honour, and Obedience.— A *Little Mind* regards nothing but itſelf, the preſent Moment, the preſent Injoyment, without conſidering the Hand that beſtows it, the Fountain from whence it flows, and therefore thinks himſelf intirely his own Maſter, owing Suit and Service to no body, whoſe ſole Buſineſs is to pleaſe himſelf, and gratify every Appetite and Call of Nature in what Way and

and Manner he ſhall think fit. Now that there can be no *Honour* where there is neither *Gratitude* nor *Juſtice*, I believe will be eaſily granted. *Nihil eſt honeſtum quod juſtitiâ vacat*, is a Saying of *Tully's*, and a Maxim of common Senſe. To ſuppoſe *Honour* without *Juſtice*, would be to ſuppoſe a Houſe without a Foundation, Fruit without a Tree, or a Tree without a Root; there is not only an actual Connection, but a natural Relation and Dependence between them, *Honour* being really *the Luſtre, the Flower, the Crown, and Perfection of* Juſtice. *An unjuſt Man therefore cannot be a* Man of Honour.

That *Ingratitude* is inconſiſtent with *Honour*, is equally plain and undeniable, as it is a Complication of every Thing that is vile, ſneaking, baſe, treacherous, and deteſtable in human Nature. *Si ingratum dixeris, omnia dixeris. An ungrateful Man therefore can never be a* Man of Honour. And that every irreligious Man is Unjuſt and Ungrateful, I ſhall endeavour to make appear, and leave the honeſt Reader to draw the Concluſion.

The Lawyers define *Juſtice* to be *a conſtant and inviolable Reſolution to give to every one his Due*, Tribute to whom Tribute, Fear to whom Fear, Honour to whom Honour is due: And particularly a juſt and faithful Diſcharge of every Truſt and Office committed to us. Now, that every Bleſſing and Comfort we injoy in Life are committed to us as a Truſt, that every Truſt muſt be limited to certain Uſes and Purpoſes, that the Nature of a Truſt renders him that receives it accountable for the Uſes or Abuſes of that Truſt, that the greater the Truſt, the greater is the Obligation, and the greater will be

be the Account, are ſuch plain Truths as Ignorance itſelf cannot doubt of, or deny. So then every Man has ſome Talents committed to his Truſt, for which he muſt be accountable. But the Great, the Noble, and the Rich, who are ſurrounded with Bleſſings, who wallow in Plenty, who want no Opportunities of knowing and diſcharging the Duties of their reſpective Truſt and Station, are under the higheſt Obligation to make ſuch a Uſe of their Wealth, their Intereſt, and Power, as is moſt agreeable to the Nature of the Truſt, and the Will of the Donor; according to that certain Maxim of common Senſe, *that where much is given, much will be required, and where either God or Man hath given much, of him they will aſk the more.* If theſe therefore are ſo far from anſwering the Truſt committed to them, that they deny their having received any ſuch Truſt, if they renounce their Allegiance to their Supreme Lord, and convert the ſeveral Truſts committed to them to their own Uſe; if, not content with this, they imploy their Wealth and Intereſt to quite oppoſite Purpoſes than were intended by the Grant, and encourage others to do the ſame, they are unjuſt and ungrateful to the Beſt of Beings, the Supreme Lord of Heaven and Earth; and whether he that acts unjuſtly in the Exerciſe of the higheſt Truſt, and ungratefully to his beſt Benefactor, can have any Title to *true Greatneſs of Mind*, or *true Honour*, which is the ſame, let the ſilliеſt Reader judge.

To ſet this Matter in the ſtrongeſt Light, let us ſuppoſe a Number of Tenants holding Eſtates of different Value from the ſame Lord, that thoſe who held the greateſt Farm had the eaſieſt Rent, perhaps nothing more than a ſmall Acknowledgment, but each of them having a fair Copy of Rules to direct them how to manage their Farms, in order to ſecure the Favour of the chief Lord, the Continuance of their Poſſeſſion, and the Juſtification of their Accounts, could you think it poſſible for any reaſonable Creature to live in direct Contempt and Defiance of ſo bountiful a Landlord, ſo generous a Benefactor? Could you think it poſſible that any of thoſe great Tenants ſhould make it their Buſineſs to perſuade the reſt of the little ones, that though they had been told, that they were accountable to ſome great Landlord, who lived in a remote Country, yet there was really no ſuch Perſon; that their pretended Set of Directions was all a Forgery, contrived by two or three crafty Knaves, who pretended to act under the Character and Commiſſion of Stewards, in order to cheat the People out of their Liberty and Money; that all the while they were Freemen, owing neither Suit nor Service to any Lord, having no Account to give, nor Rent to pay, to any body, nor any body to pleaſe but themſelves.—Does not ſuch a Suppoſition ſeem quite monſtrous and impoſſible?— Yet ſuch, if they could be found, would be ſenſible, grateful, honourable Creatures, when compared with Thouſands, in this wicked, adulterous, free-thinking Generation. God Almighty is the Supreme Lord of the Univerſe, to whom the greateſt Prince upon Earth is but a Tenant at Will. Our Bibles are a Body of Rules and Directions, by which

we

we are to regulate our Conduct, and be juſtified in our Accounts. The *Church* is his *Court*, where the Tenants are obliged to appear at ſtated Times; the *Clergy* are his *Stewards*, whoſe Duty it is to be daily putting the Tenants in mind of the Nature and Uncertainty of their Tenure, adviſing them to keep fair and clear Accounts, becauſe their Lord will certainly come at an Hour when they do not expect him; that he will judge them according to their Works, and appoint them their Portion of Happineſs or Miſery for ever.— In direct Oppoſition to this plain, inconteſtible Truth, the Blockheads of this Generation take upon them to aſſure the Public, that there is *no God*; that the *Scriptures*, which few of them are able to read, are all *a Cheat and a Forgery*; that *the Clergy*, who pretend to be the *Stewards* of his Myſteries, are a *Pack of Knaves*; and this, though a Matter of the laſt Conſequence, that deſerves the moſt ſerious Examination, is treated as a Matter of Jeſt and Ridicule, which is as great an Argument of a little, ignorant, trifling Mind, as of an impious, diſingenuous, ungrateful Heart. The Man that could think, or talk, or act at this rate, about the Health of his Body, the Intereſt of his Family, the Improvement of his Fortune, the Exerciſe of his Profeſſion, and the ordinary Affairs of common Life, would be deſpiſed by Men of Senſe and Honour, as a trifling contemptible Blockhead. Now if a poor Wretch, who trifles and plays the Fool in an Affair of the laſt Conſequence, who diſregards his own trueſt Intereſt, who violates the moſt ſacred Obligations, is ungrateful to his beſt Benefactor, and impious to the beſt of Beings, can have

any

any Pretenſions to *Greatneſs of Mind*, or *True Honour*, let our Enemies themſelves be Judges.

Give me Leave, by way of Concluſion, to preſent you with a little Piece of a *Tatler*, ſuppoſed to be writ by Sir *Richard Steele* (Feb. 18, 1709). *When I was a young Man about this Town, I frequented the Ordinary of the* Black Horſe *in* Holborn, *where the Perſon, that uſually preſided at the Table, was a rough, old-faſhioned Gentleman, who, according to the Cuſtom of thoſe Times, had been the Major and Preacher of a Regiment. It happened one Day, that a noiſy young Officer, bred in* France, *was venting ſome new-fangled Notions, and ſpeaking, in the Gaiety of his Humour, againſt the Diſpenſations of Providence. The Major, at firſt, only deſired him to talk more reſpectfully of one, for whom all the Company had an Honour; but finding him to run on in his Extravagance, began to reprimand him, in a more ſerious Manner. Young Man, ſaid he, do not abuſe your Benefactor whilſt you are eating his Bread; conſider whoſe Air you breathe, whoſe Preſence you are in, and who it is that gave you the Power of that very Speech, which you make uſe of to his Diſhonour. The young Fellow, who thought to turn Matters into a Jeſt, aſked him, if he was going to preach? but deſired him, at the ſame time, to take care what he ſaid, when he ſpoke to* A MAN OF HONOUR.—A MAN OF HONOUR! *ſays the Major, thou art an* INFIDEL *and a* BLASPHEMER, *and I ſhall uſe thee as ſuch. In ſhort, the Quarrel ran ſo high, that the Major was deſired to walk out; upon their coming into the Garden, the old Fellow adviſed his Antagoniſt to conſider the Place into which one Paſs might drive him; but, finding him grow upon him to a De-*

gree

gree of Scurrility, as believing the Advice proceeded from Fear: Sirrah, ſays he, if a Thunderbolt does not ſtrike thee dead before I come at thee, I ſhall not fail to chaſtiſe thee for thy Profaneneſs to thy Maker, and thy Saucineſs to his Servant; upon this, he drew his Sword, and cried out with a loud Voice, The Sword *of the* Lord, and of *Gideon; which ſo terrified his Antagoniſt, that he was immediately diſarmed, and thrown upon his Knees. In this Poſture he begged his Life; but the Major refuſed to grant it, before he had aſked Pardon for his Offence in a ſhort extemporary Prayer, which the old Gentleman dictated to him upon the Spot, and which his Proſelyte repeated after him in the Preſence of the whole Ordinary, that were now gathered about him in the Garden.*

LETTER IV.

IN my laſt I attempted to prove, that an *irreligious Man* could not poſſibly be a *Man of Honour*; that whoſoever was ignorant or negligent of his Duty to God, muſt be either a very ſilly, or a very indolent or ungrateful Creature, and as ſuch can have no poſſible Pretenſion to that *Greatneſs of Mind*, in which alone *true Honour* conſiſts. I ſhall now endeavour to prove, that an *Immoral Man*, one that lives in the habitual, open, unrepented Violation of all, or any, of the Duties of *Morality*, or *natural Religion*, can have no better Title to Honour than the irreligious Unbeliever.

The

The Adulterer, the Murderer, the Robber, whether in a public or private Character, (condemned by the Laws of the moſt ſavage and barbarous Nations to Infamy and Death) have cut themſelves off from all Pretenſions to *Honour* by a direct avowed Violation of the primary and fundamental Laws of Reaſon, Juſtice, and Order: Crimes that can admit of no Colouring or Excuſe, for which nothing can be pleaded with any Shadow of Reaſon or common Senſe, but are generally carried off with a high Hand, a hardened Forehead, a loud Laugh, and a libertine Joke. It is really too gentle a Cenſure upon ſuch flagitious Offenders only to ſay they are not *Men of Honour*, who have, by thoſe atrocious Crimes, degraded themſelves to the loweſt Rank of Malefactors. Nor can it be thought unreaſonable to aſſert, that theſe flagrant Crimes degrade Men from all Pretenſions to *Honour*, when it is demonſtrable that the not exerting all the oppoſite Virtues in an open, ingenuous, amiable Manner, is a ſufficient Diſqualification. A Man may be free from every notorious Vice, and yet be an errant Scoundrel. He may be juſt out of Fear or Policy, frugal and temperate out of Covetouſneſs, peaceable and harmleſs from a Milkineſs of Blood; he may abſtain from Acts of Violence out of Cowardice, from Lewdneſs for Want of Ability and Opportunity; and yet, in the State and Temper of his Heart, be ſo far from a *Man of Honour*, as to deſerve all the Infamy due to the moſt ſcandalous Vices.

By the bye, I have often wondered that ſo polite and accurate a Writer as Mr. *Addiſon* could be guilty of ſuch a Miſtake, on ſo important a Subject, as he puts

puts into the Mouth of *young Juba*, in the Tragedy of *Cato*.

"Honour 's the ſacred Tye, the Law of Kings,
"The noble Mind's diſtinguiſhing Perfection,
"That aids and ſtrengthens Virtue, where it meets her;
"And imitates her Actions, *where ſhe is not.*"

Where ſhe is not!—Is that poſſible? Can true Honour, even in Idea, be ſeparate from Virtue? I think not. *The Matter* of an honourable Action is, *that it be juſt*; the *Form*, that it be performed in a *polite, generous, amiable Manner*. There is indeed to be found, even in the vileſt Criminals, a certain Roughneſs and Sturdineſs of Mind, that very nearly reſembles it. The Behaviour of a hardened Malefactor, expiring under the Torture, refuſing to confeſs his Guilt, or diſcover his Accomplices, may impoſe upon the injudicious Spectators, but ſurely has no real Title to Honour. The Bully may reſemble the Hero in the Appearance of Courage, as Prudes do Veſtals in the Appearance of Chaſtity; but he that can miſtake the one for the other, muſt be very little acquainted with human Nature, and the Ways of the World. *True Honour* is conſiſtent and uniform, as the immutable Laws of Truth and Reaſon on which it is founded, and by which it ſubſiſts. Whoever, therefore, ſhall eſtabliſh to himſelf, as a Point of Honour, any thing that is contrary to his Duty to God and his Country, and the immutable Laws of Truth and Juſtice; who ſhall think any thing honourable that is diſpleaſing to his Maker, or injurious to Society; who ſacrifices any

Part of his Duty, as a reaſonable Creature, to a ridiculous Faſhion, a prevailing Error, or an importunate Luſt; who thinks himſelf obliged, by this Principle, to the Practice of ſome Virtues, but not of others, is by no means to be counted a *Man of Honour*.

The Malignity of a baſe corrupt Heart diſcovers itſelf in a numberleſs Variety of peſtilent Symptoms, fœtid Eruptions, and diſorderly Motions, which are neither cognizable in human Courts, nor puniſhable by human Laws, but are only known to the great Searcher of Hearts, who conſiders them as the Root and Spring from whence the moſt heinous and capital Offences proceed. *The Selfiſh, the Voluptuous, the Covetous, and the Proud*, whom no human Laws can reſtrain or puniſh, are as criminal in the Sight of the Almighty, and as odious to his boundleſs Love and ſpotleſs Purity, as thoſe notorious Criminals who are daily recruiting *Newgate* and the *Plantations*.

Selfiſhneſs, or *Self-love*, in Oppoſition to public Spirit and the Love of the Community, can only proceed from a Weakneſs of Underſtanding, and a Baſeneſs of Heart. *Nemo ſibi ſoli naſcitur*, is an obvious Maxim of Nature and common Senſe; he that cannot ſee the Force and Obligation of it, muſt be a *Fool*, and he that ſees it, and acts diſagreeably to it, is a *Poltron*. *Public Spirit* is inſeparable from great Minds, and is that alone which can qualify Men to fill the higheſt Stations, and execute the moſt important Offices with Dignity and Honour. The greateſt Princes, without it, degenerate into Brokers and Stockjobbers. If they conſider themſelves in any other Light than the Fathers of the People, the Guardians of Religion and Liberty, the Protectors of the Oppreſſed, and the impartial

partial and munificent Patrons of real Merit, they know not themſelves the Nature of their Office, nor the Deſign of their Elevation. Wealth and Power, if not acquired by virtuous and honourable Means, and employed to virtuous and honourable Purpoſes, are a Diſgrace and Curſe to the Owner, and will be a ſore Article of Account at the laſt great Day. Avaricious Princes, rapacious Miniſters, and venal Tools, who conſider nothing but themſelves, and how they may ſupport one another in the Exerciſe of Oppreſſion and Corruption, have ſo far forfeited all Pretenſions to Honour, that they ſeem to have extinguiſhed the common Sentiments of Humanity itſelf. Think how diſhonourable and contemptible a Figure the *Jewiſh* Nobility made that could force the Prophet *Iſaiah* to make this ſad Complaint. *Iſa.* i. 23. *Thy Princes are rebellious*, (thy great Men are rebellious and diſobedient to the Laws of God) *Companions of Thieves* (adviſing, aſſiſting, and ſharing in the Plunder of their Country) *Every one loveth Gifts, and followeth after Rewards* (regarding nothing but their private Intereſt, diſpoſing of no Favours, filling up no Offices without a valuable Conſideration, ſeeing no Merit but in the beſt Bidder) *They judge not the Fatherleſs, neither doth the Cauſe of the Widow come unto them.* In ſhort, great Men, who have large Poſſeſſions, extenſive Influence, and are ſet in high Places, without great Souls, extenſive Generoſity, and elevated Views and Deſigns, in ſpite of all their illuſtrious Titles and Badges of Honour, will appear odious and contemptible to Men of Senſe and Virtue, even in the loweſt Stations of Life. And when the Influence of ſuch Examples ſhall, as it naturally will, infect the lower Part of the People,

and the Herd of Mankind, when public Spirit ſhall become the Jeſt of Knaves and Fools, that Nation is not far from its Ruin.

The *Voluptuous* have no better Title to *Honour*. As their whole Buſineſs and Employment in this World is to indulge every Appetite, to gratify every Demand of Luſt or Fancy, without any Regard to the Reaſon, the Juſtice, and Decency of the Action, they betray a ſhameful Corruption of Heart and Weakneſs of Underſtanding. The *Man of Pleaſure*, whoſe whole Profeſſion it is to paſs merrily through the World, to murder Time, and cool Reflection; to be ever jovial, ever gay; to deny himſelf nothing that his Eye can ſee, or his Heart can wiſh, is not only a deſpicable, and *diſhonourable*, but a dangerous, Creature. If he cannot diſcover, from the exalted Faculties and Operations of his own Soul, that he is a rational free Agent, he muſt be very ignorant and ſilly; and, if he knows it, and confeſſes it, and yet lives and acts in Defiance of that Conviction, he muſt be an irreſolute unaccountable wicked Creature. To ſee a reaſonable, immortal Being, endued with noble Faculties, capable of noble Reflections and generous Reſolutions, ſacrificing his whole Attention to ſome predominant Vanity, is a Reflection upon common Senſe. Be the Object of his Paſſion in its own Nature ever ſo innocent, the Diverſions of the Field, or the Aſſembly; if a Pack of Dogs or Cards, Equipage or Show, Wine or Women, engroſs the whole Man; he departs thereby from his proper Rank in the Scale of Beings, ſinks below the Dignity of his Species, and ſets himſelf upon the Level with the loweſt Animal.—But if the Paſſion fixes upon forbidden Objects; if it tempts

him

him to break Incloſures, and invades, in any kind or degree, the Property of his Neighbours, he then becomes doubly criminal; he adds the Malefactor to the Brute, and intitles himſelf to all the Guilt and Infamy due to the vileſt Criminal: If a Man, not content to gratify a Paſſion in itſelf natural and innocent, in ſuch a Manner, and under ſuch Reſtrictions, as Reaſon, Juſtice, Order, and Religion, have preſcribed, he is ſo far from having any Pretenſions to *Honour*, that he deſerves the Contempt of the Wiſe, the Averſion of the Virtuous and Good, and the Cenſure and Correction of the Laws. A *modern fine Gentleman*, who triumphs over the Ruins of Innocence and Virtue, in the Vanity of making Proſtitutes to a brutiſh Appetite, and the powerful Charms of his own dear irreſiſtible Perſon, is an Animal deſtitute of Religion, Reaſon, Decency, and common Honeſty. It is true, Cuſtom and Faſhion, and falſe Notions of Gallantry, have, in great meaſure, defaced the Boundaries of Vice and Virtue, Infamy and Honour, in the faſhionable World, and have not only encouraged theſe Sons of Infamy and Shame to appear without bluſhing in the Aſſemblies of the Great, the Fair, the Polite, and even the Virtuous, but alſo to be diſtinguiſhed to Advantage, and be encouraged to perſevere in their Iniquities, by the Indulgence they receive from thoſe who are obliged, by all the Rules of Equity and Decency, to deteſt and abhor them, and which, perhaps, would be the moſt likely Way to bring them to Shame and Repentance.—I cannot diſmiſs this Article without applying myſelf to theſe pernicious Deſtroyers, as an Advocate for that lovely Part of our Species, upon whoſe Innocence, whoſe

Happineſs, and Love, the moſt agreeable worldly Injoyments of our Sex, and the Comforts of ſocial Life, chiefly depend. Let me aſk them a ſerious Queſtion; Would any of them be pleaſed to have their Daughters, their Siſters, their Wards, or their Friends, ſeduced, betrayed, and debauched, by the moſt deteſtable Treachery, or compelled by Violence to Proſtitution, Diſeaſes, Beggary, Infamy, and Damnation? Were this Queſtion to be put to the greateſt Reprobate upon Earth in cold Blood, I dare ſay he would bluſh; but a Man of any Virtue, Humanity, and Goodnature, would be ſtruck with Horror and Remorſe, and would give me *Hazael*'s Anſwer to the Prophet, *Is thy Servant a Dog, that he ſhould do this Thing?* Yet *ſuch a ſad Dog* is every one that does the ſame to another Man's Daughter, Siſter, or Friend; for here the Golden Rule of Juſtice determines the Kind and Degree of Iniquity on both Sides of the Queſtion to be the ſame.—When we read of a *Cyrus*, an *Alexander*, a *Scipio*, not only exhibiting illuſtrious Examples of Humanity, Continence, and Honour, in the Warmth of youthful Paſſions, the Poſſeſſion of Beauty, the Inſolence of War, and the Triumphs of Victory, but encouraging others to do the ſame; it ought to be an eternal Reproach upon the low Gallantries, the deteſtable Hypocriſy, the inhuman Treachery, and execrable Perjuries, made uſe of by a Set of poor Wretches, who call themſelves *fine Gentlemen and Men of Honour*, when they have no other Pretenſions to Humanity itſelf, than the Power of propagating their own Species, and that not with half that Juſtice and Decency as many of their Fellow-Brutes. Now, *whether* a Man that can ſacrifice every Thing that

is virtuous, honourable, and lovely in the moſt beautiful Part of the Creation to a brutiſh Appetite, when he might have heightened and ſanctified the ſame Injoyment by a rational and religious Uſe of it, can have any Pretenſions to *Reaſon*, *Juſtice*, *Humanity*, *Decency*, or *Honour*, let the ſillieſt, or the wickedeſt, Reader judge, and pronounce accordingly.

Nor have *the Covetous and Penurious* a better Title to *Honour*, than the *Selfiſh* and *Voluptuous*. By the *Covetous*, I mean thoſe who are intent upon getting; by the *Penurious*, thoſe who are intent upon ſaving and hoarding up whatever they can get, without any Regard to the Demands of Juſtice, Humanity, or Charity. *The Love of Money* (the Scripture tells us) *is the Root of all Evil*, and Covetouſneſs has in it all the Guilt and Folly of the moſt ſtupid Idolatry. He that bows down to a Stock or a Stone, or offers Incenſe to an Idol, is not a more abſurd ridiculous Creature, than he who ſacrifices his Time, his Health, his Peace, his Soul and Body, to Heaps of Gold and Silver, which, when they exceed the ordinary Proviſion for the Neceſſaries and Conveniencies of Life, and the decent Support of a Family, are ſo far from adding to the Comforts of Life, that they are really an Addition to its Burdens; and, inſtead of ſecuring and increaſing the Happineſs of their Owners, too often *pierce them through with many Sorrows*. This is the Voice of uncorrupt Nature and unprejudiced Reaſon, confirmed by the unanimous Suffrage of wiſe and good Men in all Ages and Nations of the World. Were I to collect the Teſtimonies of all the Heathen Moraliſts upon this Head, it would fill a Volume. In ſhort, there is not extant a ſingle Heathen Writer of Morali-

ty, who does not, in the ſtrongeſt Terms, condemn an avaricious penurious Temper, as a Contradiction to every thing that is noble, generous, wiſe, and good, in human Nature. Had *Cutler* and *Hopkins* lived among Heathens and Barbarians, they would have been deſpiſed and condemned, by Men of Senſe and Virtue, as a Diſgrace to human Nature, and a Reproach to Reaſon and common Senſe. Contempt of Riches has, in all Ages and Nations, been regarded, by the truly great and noble, as the infallible Mark of a great and noble Soul, and was the diſtinguiſhing Character of all the illuſtrious Heroes and eminent Philoſophers of ancient *Greece* and *Rome*. *Seneca* is mentioned, by ſome, as an Exception from this general Rule; but, whatever his Practice might be, his Principles and Precepts were different; and what Wonder is it to ſee a Heathen contradicting his Principles in his Practice, when we daily ſee Chriſtians do the ſame. Riches are then only a Bleſſing, and their Poſſeſſion honourable, when they fall into generous Hands, and are employed to generous and honourable Purpoſes; in doing good, and making others happy, in ſupporting the Diſtreſſed and Miſerable, and encouraging and rewarding indigent Merit. But when I ſee a Man, without one uſeful or amiable Quality, exalted above meaſure on account of his great Riches, without conſidering how they were acquired, and how they are employed, who fancies that any thing external to a Man, any thing that may be common to either good or bad, and which is too commonly the Lot of the moſt worthleſs Part of Mankind, can render a Man truly valuable or honourable, he muſt be a very ſilly Creature, without any Pretenſions to *Greatneſs or Sound-*

neſs

neſs of Mind, to *true Honour*, or *good Underſtanding*. A rich Knave or Fool differs in nothing from a poor one, but in the Aggravation of his Guilt, or the Oſtentation of his Folly. Would you ſee a compendious and beautiful View of all that Wit and Reaſon can dictate upon this Subject?—You will find it in Mr. *Pope's excellent Eſſay upon the true Uſe of Riches.*

LETTER V.

NOR have *the Proud* and *the Ambitious* a better Title to *Honour* and true *Greatneſs of Mind*, than *the Selfiſh*, *the Penurious*, and *Voluptuous*; though, as *Salluſt* long ago obſerved, * *Ambition* has a nearer Reſemblance of Virtue than *Covetouſneſs*, as it has the Appearance of a juſt and laudable Appetite for Power and Fame, which even wiſe and good Men are fond of; but *Covetouſneſs* is a ſtupid Love of Money, which no Man of Senſe or Virtue could ever be guilty of coveting. But whatever Similitude there may ſeem to be betwixt *Pride* and *Honour*, *Ambition* and *true Greatneſs of Mind*, they are as far aſunder as the Swelling of a Dropſy, from a full and robuſt Habit of Body. That the Root of Pride is Folly, that Ignorance is the Mother of Vanity, I ſhall endeavour to prove, and whether Ignorance and Folly be conſiſtent

* Quod tamen vitium propius virtutem erat, nam gloriam, honorem, imperium, bonus & ignavus æquè ſibi exoptant: Avaritia pecuniæ ſtudium habet, quam nemo ſapiens concupivit. *Sall.*

with

with *true Honour* and *Greatneſs of Mind*, let the ſilliest Reader judge.

Whatever Turn the Folly may chance to take, in whatever Form or Colour it may appear, it is the ſame empty Bubble, diverſified by ſome accidental Circumſtance of Poſition, or the Medium through which it appears. Pride, in every Shape, is but Folly in a different Dreſs. It appears in the moſt ridiculous Light, when it grows out of the external and accidental Advantages of Birth and Fortune, in which, as we could have no Share, ſo, by Conſequence, we could have no Merit. The Man that exalts himſelf above meaſure upon the Antiquity and Nobility of his Family, without thoſe uſeful and amiable Qualities, which alone can make Men valuable and honourable, diſcovers as great a Defect of Senſe, as of true *Honour*, or *Greatneſs of Mind.*

It is certain that the virtuous Deſcendants of virtuous and honourable Anceſtors, who not only ſupport, but improve and increaſe, the original Fund of Family Merit, by a Train of correſpondent Actions, ſtand upon the higheſt Ground, are placed in the moſt advantageous Light, and have fairer Opportunities of exerting a juſt and decent Superiority, than thoſe, though of equal Merit, who want thoſe Diſtinctions, and are intitled to all that Eſteem and Reſpect which will ever be paid, by Men of Senſe and Virtue, to thoſe, who, in *Shakeſpear*'s Phraſe, *bear their Honours meekly*. But if a worthleſs Wretch grows vain and inſolent upon the Merit of his Anceſtors, and demands Reſpect and Submiſſion from wiſer and better Men than himſelf, purely on account of an empty Title, or a ſuperior Eſtate, the Demand is ridiculous and

unreaſonable, being grounded on no Pretenſions, or Shadow of Merit. A Man of ſuperior Knowledge, Strength, or Fortune, which he employs upon all Occaſions for the Good and Benefit of others, has a Right to the Eſteem and Gratitude of thoſe who receive Protection, Advice, Comfort, or Pleaſure from the Communication of his Excellencies; but no Man has any real Merit, or Claim of Reſpect, from others, becauſe his Anceſtors were great and good Men, whilſt he himſelf wears *their* honourable Diſtinctions to *his own* Shame. A pompous Title and glaring Equipage may attract the Attention and Reverence of the undiſcerning Vulgar, whilſt nothing but real Merit, an open, ſincere, and generous Heart, can have any Kind of Pretenſion to the Eſteem and Affection of the Wiſe and the Good. A great Soul lies very often concealed under mean Appearances, and many a ſad Wretch has glittered with all the external Badges of Honour, who, in a virtuous Age and Nation, would have been thought a Diſgrace to the Pillory.

To ſet this Matter in a clearer Light, let us examine a little into the Ground and Foundation of this *Family Merit*, and ſee whether it will be ſufficient to ſupport that grand Superſtructure that human Vanity generally raiſes upon it.—If the Honour of Families conſiſts in being able to trace back their Pedigrees to diſtant Ages, till they loſe themſelves in the Darkneſs and Obſcurity of an unknown Antiquity, we are all equally honourable in this reſpect, being all deſcended from an Original equally antient, the ſame common Father of Mankind; but if it conſiſts in having our Anceſtors diſtinguiſhed by honourable Offices, Titles, Poſts, and Badges of Honour, and great Eſtates, this

requires

requires other previous Conſiderations in order to ſettle their Merit upon a juſt and ſolid Foundation. Let it be ſeriouſly enquired how theſe Eſtates were acquired; how theſe Titles and Honours were obtained. When when we ſee a vain Man, puffed up with an Opinion of his ſuperior Wealth, we naturally turn our Thoughts upon the Methods by which it was raiſed, and the Uſes that are made of it. If it were raiſed by virtuous and honourable Means, by God's ſpecial Bleſſing upon the Induſtry, the Frugality, the Courage, the Knowledge, the Integrity, and the Piety of their virtuous Anceſtors, there is a ſolid Ground of inward Satisfaction, if not of Glory; and if it be employed to ſuch, and ſuch only, Purpoſes as Reaſon and Religion direct; to Acts of Generoſity, Hoſpitality, and Charity, the Owner of ſuch a Fortune has double Reaſon to rejoice in his Portion, and to expect the Reverence and Affection of thoſe who receive Comfort and Aſſiſtance from the Overflowings of his Proſperity: But if, on the other hand, the boaſted Fortune were founded in Sacrilege or Blood, Rapine or Fraud, Oppreſſion or Vice, private or public Plunder, the Original is corrupt, the Title is criminal, and the Tenure diſhonourable; it is (as the Phyſicians ſay) an Error in the firſt Concoction, which can never be rectified in the ſecond; what is unjuſtly got, is as unjuſtly detained; whatever is, in its own Nature, wrong, can never, by any Length of Time or Preſcription, be made right; and the Iniquity and Diſhonour that cleave to an unjuſt Poſſeſſion can never be done away; though, in the Opinion of the World, they may, by Length of Time, be diminiſhed, or intirely forgotten. So as to Titles, if they were really

the

the honourable Rewards of honourable Actions, they do honour to their virtuous and honourable Deſcendants; but if they were the Rewards of ſucceſsful Villany, Treachery, or Treaſon, Venality or Corruption, or an infamous Proſtitution of public Faith and Character, to the Vices and Follies of a Court, they leave a Stain and a Blot upon the Bearer, which deſcends, without any real Diminution of Infamy or Guilt, to the lateſt Poſterity. But you will ſay, it is poſſible there may ariſe, in ſuch a Family, a Man of ſuperior Merit and Virtues who may retrieve its Honour, by being really worthy of all the undeſerved Diſtinctions beſtowed upon his worthleſs Anceſtors. Doubtleſs this may be, and often is, the Caſe; but then this ſtill returns to the old Foundation of *perſonal* Merit, as the only real and natural Fountain of *Honour*. Such a Perſon, as this View of the Caſe ſuppoſes, is not honourable becauſe of his Deſcent from ſuch a Stock, but becauſe he has a ſufficient Fund of Merit within himſelf, which would make him truly honourable, though he had ſprung from the Dregs of the People. *Perſonal Merit*, therefore, founded in true *Greatneſs of Soul*, and *real Virtue*, always was, and always will be, the ſole Foundation of *Honour*. Nobles have been ſeen to diſhonour their Titles by baſe and abject Vices, and Perſons of mean Extraction have advanced and ennobled their Families by their great and excellent Qualities: And as *it is more bleſſed to give than to receive*, ſo it is more honourable and glorious to leave Honours to our Poſterity, than to receive them from our Predeceſſors, to be the Authors and Founders of our own Nobility, and, to uſe the Expreſſion of *Tiberius*, recorded by *Tacitus*, *Annal. Lib.* II. *to be born*

of

of one's Self, when he was endeavouring to palliate the Defect of Birth in *Curtius Rufus*, who was, in every other reſpect, a very great Man, *Curtius Rufus videtur mihi ex ſe natus.* The firſt Founders of every honourable Family muſt have been ſuch; muſt have raiſed themſelves from an inferior State of Obſcurity and Poverty, muſt have been the Deſcendants of mean and ignoble Progenitors, unleſs we could ſuppoſe that the firſt great Man of the Family ſprung out of the Earth, or dropt out of the Clouds, with all his Implements of Honour about him, laden with ſuch a Stock of Titles, Coronets, Ribbands, and what not, as might be diſtributed among all his Poſterity, from Generation to Generation.

Were the Genealogy of every Family, from the Flood down to this preſent Time, faithfully preſerved, there would, probably, be no Man valued, or deſpiſed, on account of his Birth; there would not be a Beggar in the Street, or a Scoundrel in *Newgate*, but would find himſelf lineally deſcended from great Men: And it is no improbable Conjecture, that the poor Negroes, whom ſome of our Planters hardly conſider as Part of our Species, are lineally deſcended from *the Father of the Faithful*, who was *the Friend of God*, (*Iſa.* xli. 8.) Nor is there in the World a Family ſo rich, as not to have ſome poor; or ſo noble and honourable, as not to have ſome vicious, lewd, lazy, worthleſs Branches deſcended from it, if not the Founders of it.—I was once at a noble Lord's Table, where a fawning Paraſite was offering up a good deal of this nauſeous Family Incenſe, in return for a good Dinner, which he had juſt received. My Lord, who had a Soul too great, and a Taſte too delicate, to reliſh ſuch fulſome Flattery,

Flattery, cut him ſhort with this rough ſenſible Rebuke, *Pr'ythee Ned*, ſaid he, *let us have no more of this Stuff. That is, in my Opinion, the moſt honourable Family, that has the feweſt R—gues and Wh—res in it.* It would, doubtleſs, be a very entertaining Sight, to ſee the Progenitors of any one Family in the World, for two or three thouſand Years backward, paſſing in Review, with all their proper Enſigns of Dignity, or Marks of Infamy, all the proper Diſtinctions of Honour or Diſhonour, Virtue or Vice, Riches or Poverty. How many Knaves and Fools, as well as Heroes and Philoſophers, would appear in ſo long a Deſcent! How many different Scenes of Riches and Poverty, Scythes and Sceptres, Rags and Ribbands, Swords, Spades, and Pick-axes, *&c.* would diverſify the motley Proceſſion!

I was t'other Day to viſit my honoured Friend and Kinſman *Leoline ap Rhees, ap Shenken, ap Howell, ap Tudor, ap Gurgoin*, Eſq; who, like a primitive Hero and Philoſopher, ſupports the Dignity of the moſt antient Family in the World upon a pretty patrimonial Eſtate of 15*l. per Annum*, which he boaſts has never been increaſed by Uſury or Trade, by Rapine or Fraud, or diminiſhed by Luxury, for above ſeven hundred Years laſt paſt. His chief Riches and Glory conſiſt in a large Roll of Parchment, that will almoſt cover one Quarter of his Eſtate, in which he boaſts a Pedigree, riſing up to near an hundred Years after the Flood, though my good Couſin verily believes it might be proved, that he deſcended in a direct Line from *Noah himſelf*, and if that could be fairly made out, it would follow that he was lineally deſcended from *Adam*; and though any reaſonable Man would think

that

that as much as, in Conſcience, he could expect or deſire; yet, as my Couſin never makes any boaſt of this great Anceſtor, he plainly inſinuates that his Family ſubſiſted long before that pretended Father of Mankind was ſo much as thought of. As this Parchment-tree is very antient, and the Rats have made ſome Depredations upon the Family, which have occaſioned many Breaks and Mutilations in the Pedigree, Care has been taken, from time to time, to ſupply the ſeveral Vacancies with ſuch Characters as may be ſuppoſed to do moſt Honour to the venerable Stock, and are moſt fit to appear in a Genealogy of Heroes. My Couſin, to ſay the Truth, is a complete *Perſon* of Honour. He knows how to ſupport the Dignity of his Character, and, at the ſame time, to ſhew, upon proper Occaſions, all that Humility and Condeſcenſion that are inſeparable from *good Senſe* and *true Honour*; ſo that, though he ſcorns to foul his Fingers with the dirty Buſineſs of Trade, or puzzle his Brains with the Pedantry of Learning, nor give place to any little, up-ſtart, *Poſt-diluvian* Muſhroom, who may have raiſed an Eſtate by his Hands, or his Brains; yet he will ſometimes humble himſelf ſo far as to honour them with a Viſit, to accept of a Dinner, or ſometimes Half a Crown, only to ſhew his Good-nature, and that he is no more above the receiving the Homage and Service of his Inferiors, than the richeſt Landlord from the pooreſt Tenant, or the greateſt Prince from the meaneſt Subject; though perhaps he quickly forgets the Favour, and beſcoundrels the Man that beſtowed it. As he was one Day indulging the Vanity of his Heart among his honourable Anceſtors, a Wag in the Company put him in mind

of

of his Grandfather, who had been hanged for *Sheep-ſtealing*. My Couſin, with a Sigh and a Shrug, acknowledged the Fact; but not without a hearty Curſe upon the Memory of the then reigning Miniſter, who, whilſt he was laviſhing away Honours and Titles, Poſts and Penſions, upon ſome that better deſerved his Fate, took no Care to prevent the untimely Fall of a truly great Man, by making him at leaſt an Admiral, a General, a Judge, or a Privy-Counſellor.

Now, that there is no real, intrinſic, and ſubſtantial Good in all the Advantages of Birth and Fortune, even Folly itſelf muſt confeſs. But ſuppoſe there were; yet, conſidering the uncertain Duration, the precarious Tenure, that they may be forfeited, even in this Life, to the Sentence of Juſtice, or the Breath of the People, which alone can keep the Bubble in Play, and prevent its ſinking into nothing; or if not that, yet we are ſure it will die with us; it will then fail us, when we ſhall have moſt Occaſion for Comfort, I mean in the Agonies of Pain and Sickneſs, and the Hour of Death; no wiſe Man can think there is any thing valuable in it but the Opportunities and Intereſt it may give us to do more Good in the World, and promote the Benefit and Happineſs of Mankind. Now, whether a Man that doats upon an imaginary Treaſure, that only ſeems to ſtuff out an imaginary Idea of human Greatneſs, but which can neither make him wiſer, nor better; that can neither give Health to his Body, nor Peace to his Mind; that can neither prolong his Life, nor give him Comfort at the Hour of Death, can have any better Pretenſions to

true Greatneſs of Mind than Children, or Lunatics, diverted with Play-things, and delighted with Baubles. —Let themſelves be Judges.

I cannot diſmiſs this Article without a few melancholy Reflections upon the Vanity of worldly Greatneſs, and the Infatuation that generally attends it even beyond the Grave. I particularly mean that ſolemn mortifying Farce of Grandeur, that, by the Cuſtom of many Nations, is acted over the Graves of great Men. There cannot (I think) be a ſeverer Satire upon human Weakneſs and Folly, than to ſee a Herald, dreſſed in all his Habiliments, breaking the white Rod, and making ſolemn Proclamation, that, *Whereas it has pleaſed Almighty God to take out of this miſerable World the Soul of the moſt noble, mighty, and puiſſant Prince*, &c. What pompous Epithets are theſe for a poor breathleſs Sinner, whoſe Body is condemned to be Food for Worms and creeping Things, and his Soul perhaps—! Better, methinks, it would be to proclaim aloud to the Audience all the virtuous, memorable, and righteous Actions of the Deceaſed, to which all the People ſhould give their ſolemn Atteſtation, and bleſs the Memory, whilſt they bewail the Death of the departed Saint, or Hero; to challenge them to make full and due Proof of any unjuſt or diſhonourable Action, with a Promiſe, in the Name of the Succeſſor, of full and ample Reparation. This would be putting the Character upon a right Foot of Honour, and giving public Proof that he was determined to ſupport and maintain the Honour of his Family, by making honourable Reparation for all the Injuries which the Ignorance or Iniquity of his Predeceſſor might have committed.—Like that ſolemn

and glorious Appeal, which the *good and great Prophet Samuel* made, in his own Perſon, to the Multitude, when he was reſigning the Sovereignty, which he had ſo long and ſo glorioufly executed among them. 1 *Sam.* xii. 3. *Behold, here I am, witneſs againſt me, before the Lord, and before his Anointed. Whoſe Ox have I taken, or whoſe Aſs have I taken? Whom have I defrauded, or whom have I oppreſſed? or of whoſe Hand have I received any Bribe to blind mine Eyes therewith? and I will reſtore it.*—Bleſſed and truly honourable would the Memory of that Man be, to whom the univerſal Voice of the People could give the ſame ſolemn Atteſtation that was then given: *And they ſaid, Thou haſt not defrauded nor oppreſſed us; neither haſt thou taken aught of any Man's Hand. And he ſaid unto them, The Lord is Witneſs againſt you, and his Anointed is Witneſs againſt you, this Day, that ye have not found aught in my Hands. And they ſaid,* HE IS WITNESS.

LETTER VI.

I Think I have ſufficiently ſhewn the Vanity of being proud of any of the outward Advantages of Fortune, Birth, or Station, from this ſingle Conſideration, that nothing accidental or external can add any real Excellency to our Natures; can make us wiſer or better, or more truly honourable; they add nothing to the Man, they communicate nothing to the Soul, which is the only Seat of true Greatneſs and *Honour*. Let us now examine whether thoſe Things, that are more properly our own, be able to

furniſh out any better Excuſes for Vanity and Pride: Theſe are either the Excellencies of *the Body*, or *the Mind.* Of the firſt Sort, are *Beauty* and *Strength:* Of the ſecond, *Knowledge* or *Learning.* That on the former of theſe there is no Dependence, is the melancholy Object of every Day's Experience. Sickneſs or Sorrow, Pain or Grief (from which the faireſt and the ſtrongeſt have no Exemption, no Protection) will quickly deface the fineſt Beauty, wither the moſt blooming Face into Paleneſs, Wrinkles, and Deformity, and break the Strength of the ſtouteſt and ſtrongeſt Man in the World; ſo that theſe, at firſt Sight, appear too weak and inſufficient to ſupport that Superſtructure of Vanity that the Weak and Silly are too apt to raiſe upon it. If there be any thing that can ſupport or excuſe this Preſumption, it muſt be the *Talents of the Mind*; theſe ſeem to be immediately our own, and intirely peculiar to us, and give a Man a Superiority much more agreeable to a ſpiritual and rational Being, than all the Advantages of Beauty, Birth, Titles, Riches, and Fortune, which are all external, and foreign to the Man; whereas the Mind is properly our own, or rather is ourſelves, and conſtitutes our very Eſſence.

That the moſt exalted Improvements of human Underſtanding are no ſufficient Foundation for Vanity or Boaſting, might eaſily be made appear from numberleſs Conſiderations. Were I to conſider particularly the Tedioufneſs and Difficulty of attaining to any tolerable Degree of Knowledge in any Art or Science, the Obſcurity and Shortneſs of our Conjectures upon the moſt concerning Queſtions, the little Dependence we have upon the Strength or Continuance of our intellectual Abilities, the ſlender Partition

there is betwixt Wiſdom and Madneſs, Learning and Folly, how ſmall an Accident or Diſorder in the animal Oeconomy, the Ferment of the Fluids, or the Heat of the Brain, would confound and deſtroy the fineſt Underſtanding; it would be ſufficient to mortify the proudeſt Heart into a ſober and religious Degree of Humility, Gratitude, and Devotion; it would convince every ſerious conſiderate Man, that the higheſt Pitch of Knowledge he can attain, cannot furniſh him with a tolerable Excuſe for Vanity or Self-conceit; that there is really in the Nature of Things no Foundation to ſupport it; that all the Appearances of it are founded in the weak and partial Compariſons we make between ourſelves and others; and that this comparative Superiority is only betwixt Ignorance and Imperfection, and ariſes purely from Self-love, and a narrow Underſtanding. If the moſt learned Man in the World would go out of himſelf, and ſurvey the numberleſs Works of God, and Wonders of Nature, where no Certainty can be obtained by the ſtrongeſt human Genius, and moſt comprehenſive Underſtanding, it would diſſolve the Charm, break the Bubble, and remove the Illuſion, which ſwell the Hearts of the Silly and the Vain into an Opinion of ſuperior Wiſdom or Greatneſs, and ſhew them the Imperfection of the moſt exalted human Knowledge.

All our Knowledge is either of *Words* or *Things*. The Knowledge of *Words* or Languages is the Gate of Science, the Path of Knowledge, but ſo long and ſo tedious, that it takes up a good deal of the ſhort Span of Life to be able to attain to a competent Knowledge of them, inſomuch that many are ſo

weary as to ſtop there, to ſit down contented with their preſent Attainments, and proceed no further. Numbers of theſe are to be found in the learned World, who conſider themſelves and each other as Prodigies of Learning, Men of profound Erudition only for being able to expreſs their Ignorance in Variety of Languages. Their Converſation and Writings are embelliſhed with Scraps of Foreign Languages which they think much more valuable and inſtructive than plain good Senſe and ſound Reaſon, expreſſed in their own native Language. I had once the Honour of being acquainted with one of thoſe learned Gentlemen, who directly anſwered the Character that *Boileau* gives of a Pedant, *Tout heriſſé de Grec & bouffi d' Ignorance.* Who could never be perſuaded that *Norris* and *Locke* were Men of Learning, becauſe there was hardly a Quotation of *Greek* or *Latin* to be found in their Writings.

Our Knowledge of *Things* is at beſt ſhort and imperfect, full of Obſcurity and Uncertainty; the little the wiſeſt of us knows extends no further than our own Syſtem of the Parts, of which we have only a general and ſuperficial Knowledge; we ſee no further than the Surface and Outſide of Things, as directed by the general Law of Motion; all beyond this is mere Gueſs-work, Conjecture, and Uncertainty. And the Vanity of our ſuperior Knowledge can only proceed from ſuperior Ignorance, the Ignorance of ourſelves, our Souls, our Bodies, their Union, their mutual Affections, their ſeveral Relations to the reſt of the Syſtem, and the Impreſſions they receive from them. Let the wiſeſt Man but go out of himſelf, and ſurvey the immenſe Extent of Nature, the Variety

r of its Works, the Regularity of its Motions, and Harmony of Providence; and let him ſeriouſly nounce how little is his real Knowledge, how great Ignorance. Let him take a Proſpect of the vaſt nenſions of thoſe aſtoniſhing Heaps of Matter that within the Reach of his Senſes; let him conſider ſtupendous Motions that agitate the vaſt Maſs of ter, and whirl about the numberleſs immenſe ies that take their Courſes through the unmeaſura- Space; and carry his Thoughts into that Immen- where Imagination itſelf can find no Limits: him conſider that infinite Duration which is be- and after him, and, finding his own Life included t, let him obſerve the little Scantling of it that to his Share. Let him thence carry his Thoughts the intellectual World, that infinite Number of l and evil Spirits, with all their ſeveral Orders, ks, and Claſſes, who have their diſtinct Offices Habitations in the ſeveral Centers of Light and kneſs; let him conſider the vaſt Multitude of the d in their ſeveral Receptacles and Manſions, who, gh dead to us, are now more alive and active when they were united to theſe mortal Bodies: him add to theſe all the living Inhabitants of this ly Globe, how few there be that know him, think of him, or have any thing to do with him, then return to himſelf, and conſider what Rank olds in the univerſal Syſtem, what is his Strength, ower, his Knowledge; above all, let him con- late the incomprehenſible Attributes of him made all thoſe Creatures; who is always preſent very one of them, ſupports and governs them; at once into the Minds of ſuch an infinite Variety

of *free Agents*, and directs their Thoughts and Paſſions to carry on his Deſigns in the Management of the Whole, yet without offering any Violence to their *free Agency*; inſtead of dwelling upon his own ſcanty Portion of Knowledge, Wiſdom, and Power, and comparing it with ſome of his inferior Fellow Creatures, let him draw the Compariſon between himſelf and his Creator; and if, after this Survey, he can find any Occaſion for Vanity, Boaſting, or Self-conceit, he muſt be either an obſtinately blind, or a contemptibly ſilly, Creature.

But ſuppoſing the moſt that can be ſuppoſed, that our Knowledge were as perfect as our Rank and Nature can require, there would ſtill be as little Room for Vanity and Boaſting. The Perfection of our Nature conſiſts not in the Soundneſs or Extent of our Underſtanding; all the Knowledge and Learning in the World, if it tends not to humble the natural Pride of our Hearts, to teach us the Knowledge of ourſelves, to purify our Affections, to mend the Heart, and make us better Men, if it does not tend to promote in us, Humility, Devotion, and Charity, *though we could talk with the Tongues of Men and of Angels, we ſhould be but as ſounding Braſs and tinkling Cymbals.* The Devil, doubtleſs, knows more than the moſt learned, or perhaps, than all the learned Men in the World, and yet is the moſt miſerable of all Beings. The immenſe Capacity, the mighty Powers, the extenſive Views, and fiery Perceptions of his angelic Nature, whilſt ſeparate from the meek Light and Love of God, are to him an infinite Fund of Anguiſh, an Abyſs of Miſery and Deſpair. No; the Perfection of our Nature is a pure Heart enlightened

lightened by Faith, and animated by Charity; and it is really a mortifying Thought, to conſider, how ſeldom a clear rational Head, and an honeſt upright Heart meet together. I have often reflected, with Grief and Pity, upon ſeveral eminent Characters, both among the Living and the Dead; Perſons bleſſed with ſuperior Talents, great intellectual Abilities, Men that could reaſon, compute, and infer, and draw rational Concluſions, who yet employed them to no better Purpoſe than to contrive and execute the baſe ungenerous Deſigns of a covetous, proud, ambitious Heart; who, whilſt they were capable of adviſing and aſſiſting the Helpleſs, the Ignorant, and Unknowing, in the fraudulent Ways of this crooked World, yet have not Honeſty enough to adviſe you for your Intereſt, if they could miſlead you, in order to improve their own, and make your Ignorance and Credulity a Step to their own Promotion, and the Advancement of their Fortunes. Hence you too often ſee, in almoſt all Societies, even of learned Men (I wiſh I could except the moſt ſacred!) from the Conclave, down to the Governors of a petty Grammar-School, as much Artifice, Intrigue, Chicane, and —— as in a poor little Country Corporation. In ſhort, we may pronounce, as the *Apoſtle* did upon another Occaſion, *All Men ſeek their Own.* All that Sincerity, Generoſity, Charity, and public Spirit, which are inſeparable from great and noble Minds, are buried under the low Views, the ſordid Deſigns, the ſelfiſh ambitious Schemes, of corrupt ungenerous Hearts. There is nothing more frequent, nor more to be lamented, than to ſee the greateſt Patrons, Eccleſiaſtical as well as Civil, betrayed by their too great Confidence in the treacherous Profeſſions and

Pretences

Pretences of ſelfiſh and deſigning Favourites, into ſuch unworthy Promotions, as their own generous Hearts, if not deceived, would abhor; whilſt Men of equal or ſuperior Merit, are neglected or diſcouraged, for fear they ſhould ſtand in the way, and obſtruct the covetous or ambitious Views of the reigning Favourite.

I am led into this Way of Thinking, by the Remembrance of my own particular Sufferings, which, though I have long ago forgiven, I ſhall never forget. Give me leave to tell you my own Story, which I ſhall make as ſhort as I can. At my firſt ſetting out from the Univerſity to try my Fortune among other Adventurers in the great Lottery of the World, I had the good Fortune to be well recommended to three eminent Perſons in Town. They quickly agreed to preſent me to a certain great Miniſter and Patron, who received me in a Manner, as much exceeding my Expectations as my Deſert, and diſmiſſed me with ſtrong Aſſurances of his Favour. A favourite Domeſtic, who was a kind of *Premier* in the Family, who really wanted nothing but an honeſt Heart to make him truly a Great Man, congratulated me upon the kind Reception I had met with, and promiſed to improve every Opportunity of promoting my Intereſt. I departed, well ſatisfied that my Fortune was made, that I had nothing more to do but to qualify myſelf for future Favours, by endeavouring to deſerve them. Accordingly, I retired to my Studies, and was, in my own Imagination, poſſeſſed of every thing that could make my future Life happy: It was not long before a Vacancy happened, which my Friends immediately concluded would juſt anſwer my reaſonable Expectations, and determined to wait upon his Lordſhip,

and

and beg it for me. They were received by my worthy Friend, who had promiſed to be my Advocate, and were told, that his Lordſhip was at preſent engaged, but he would watch a proper Opportunity of recommending me in ſuch a Manner, that he could ſcarce doubt of Succeſs. Upon the firſt Information, I haſtened to Town, to wait upon my Patron, and acknowledge his Favour; but, to my great Surprize, I found it had been given away, the Day before, to another, upon the ſole Recommendation of my very worthy and learned Friend, upon whoſe Aſſurances I had ſo heartily depended. However, I rallied up all the Philoſophy I was Maſter of, and, like the Honeſt Man in the *Oxford Jeſts*, determined, ſince I could not get a Place in Town, to take one in the Stage-Coach, and leave the treacherous and cunning Seekers of this World to ſcramble and divide its Favours among them. Accordingly I retired to my little Patrimony, where I have lain many Years buried among the Ignorant and the Merry, the Noiſy and the Loud; neglected and forgotten by all, but Him that made me. I am ſo much a Philoſopher and a Chriſtian, as freely to forgive my very worthy Friend for falling into the Ways of the faſhionable World, in which his Ambition tempted him, and his Talents enabled him, to appear to Advantage; but had I been in his Caſe, and he in mine, I think I could never have forgiven myſelf ſuch treacherous inhuman Behaviour to an open-hearted, undeſigning Perſon, whom I had encouraged to depend upon my Aſſiſtance, only that I might have an Opportunity to diſappoint and betray him.

I had not mentioned this Story of my departed Friend, (Reſt and Peace to his Soul!) but as a friendly Admonition to the Living, who may be tempted by the ſame corrupt Views, in like Circumſtances, to fall into the ſame indirect Practices. *Inſincerity*, even among the *Inſincere*, even in Courts and High Places, is condemned as deteſtable by thoſe who practiſe it, but as horrid and execrable by thoſe who ſuffer by it.— Not to diſtinguiſh a Man of real Merit, is a Mark of Ignorance; not to prefer ſuch a Man, in my Judgment and Eſteem, ſhews a Meanneſs of Soul; not to endeavour to procure him the Rewards of ſuch Merit, when I have it in my Power to do it, is an Argument of an indolent, ſelfiſh, or envious Spirit; to refuſe him my beſt Aſſiſtance, when he humbly craves it, is inhuman, ungenerous, and diſhonourable. But if, unaſked and unſought, I offer my Aſſiſtance, and pretend to ſerve him; if my inſincere Profeſſions of Friendſhip betray him into an unhappy Dependence upon me, and a Neglect of other Applications, which might have been made with better Succeſs; if I improve his unhappy Security into an Occaſion of betraying him, whilſt I pretend to ſerve him: If, not content with this, I ſhould inſult the unhappy Sufferer, make a Jeſt of his Credulity, and expoſe him to the Ridicule of others— I ſhould abhor myſelf, and think I deſerved to be kicked out of the Creation.

LETTER

LETTER VII.

AS my Hopes and Fears for this World are very moderate, I endeavour to paſs through it with philoſophical Indifference, rather as a ſilent and partial Spectator, than as one that has any real Intereſt in it, or Concern about it. I often ſee, with a mixture of Indignation and Pity, the mean Shifts, the dirty Services, the abject Compliances, that are neceſſary to engage the Favour of the Great, and take a tolerable Appearance among the Candidates for Wealth and Power. *Selfiſhneſs, a Narrowneſs of Soul*, and *Baſeneſs of Heart*, are the bitter Root of this pernicious Evil. Every Man of this Make is his own firſt Couſin, neareſt Relation, and beſt Friend; and conſiders his preſent Portion of Intereſt, Wealth, and Power, in no other Light than that of an improvable Stock for the the ſole Behoof and Benefit of the Proprietor, and therefore turns his whole Attention to Ways and Means of making the ſaid Improvements. This is his ſingle View; whatever Character he aſſumes, whatever Profeſſions he makes, all terminates in himſelf. All his Pretenſions to Generoſity, Friendſhip, Honour, and public Spirit, are only in Diſguiſes to conceal the abject Views, and baſe Deſigns, of a ſelfiſh ungenerous Heart. Thoſe, whom he pretends to honour with his Friendſhip and Confidence, in his Heart he regards only as ſo many Tools, or Inſtruments, neceſſary for the Execution and Support of this great and important Point, to blow up an immenſe Bubble of Vanity, and preſerve it as long as poſſible from burſting. This is the true

State

State and Temper of all the ambitious, the covetous, the ſelfiſh Seekers of this World. Were you to apply by yourſelf, or your Friends, to ſuch a Perſon as a Patron, your real Character, your abſolute and perſonal Merit, whether you were a Man of Ability, Virtue, and Honour; whether you were fit to be truſted with ſuch a Commiſſion, to fill ſuch a Poſt, or execute ſuch an Office, with Dignity and Courage, would be no Part of the Queſtion; but whether he will come into Meaſures; whether he will obey the Word of Command; whether he be fit to anſwer ſeveral other Purpoſes, to promote the ſeveral Schemes he has in view, or perform any ſecret Services which the Neceſſity of his Affairs may require. This will be the ſole Standard and Teſt of this ſpurious equivocal Merit. For, when the Head and Heart of a Patron are perverted by ſiniſter Views, indirect Schemes, and ſelfiſh Deſigns, he will be ſure to encourage none but ſuch as he is aſſured are both able and willing to promote the ſame Views, and aſſiſt in the Execution of any favourite Scheme, which he may think neceſſary for the Increaſe or Security of his Fortune, his Power, or his Perſon. Now, when I ſee a Man ſacrifice his Underſtanding and Conſcience to his Ambition or his Covetouſneſs, or be a Tool or a Slave to the ſelfiſh, partial, corrupt Schemes and Intrigues of others; in whatever Form or Figure he may appear, I conſider him in no other Light than that of a *Pimp*, or *Procurer*. And I think it is hardly a Matter of Queſtion, which is the moſt infamous Profeſſion of the two, to be a *Pimp* to a Man's Luſts, or to his Vanity and Ambition. The former is, indeed, in common Eſtimation, reckoned the more ſcandalous; but the

: latter may be more truly infamous, and much ıre deteſtable, becauſe the former may concern none t himſelf and his W—re; but the other may have al and execrable Conſequences upon Poſterity. This gle Conſideration may account for numberleſs iimſical Promotions that have been, and may here- er be, made in all Ages of the World. Hence it ; come to paſs, that many poor Creatures, whom ıture deſigned for Rat-catchers or Pedlars, have :n ſet in high Places, exalted above their Betters, ve wallowed in Luxury and Plenty, whilſt better en have wanted Bread. If there were no terrible nſequences attending this pernicious Evil, it would ridiculous enough to know and conſider the many l peculiar Kinds and Degrees of Merit, to which ne fortunate People have owed their Promotion, in ry Scene or Profeſſion of Life. The being uſe- or neceſſary to a Patron, the marrying a near Re- on, or the being able to requite one good Turn h another, have always been eſteemed good and dable Reaſons for Preference; but, that a Man uld owe his Promotion purely to a wrong Turn of ad, or Corruption of Heart; to a ridiculous Caſt Face, or Set of Features, is a little whimſical l unaccountable.—I had once the Honour to be ing my Duty to a great Miniſter, who, in the nting-ſeaſon, was come into the Country to enjoy Pleaſure of that healthy Diverſion. At Supper was mentioning to me, with great Marks of Ap- bation and Eſteem, a young Clergyman, who ap- ıred that Morning upon the Field, well mounted, ırtly dreſſed, and one of the moſt alert Sportſmen had ever ſeen; and concluded with ſaying, *He is a*

clever

clever young Fellow, I muſt, and will, take care of him: And, had not this reverend Sportſman been forced, ſoon after, to travel into foreign Countries, in order to eſcape hanging in his own, which he richly deſerved, he might, for aught I know, before this Time, have been—

Men that have puſhed their Fortunes, and raiſed themſelves by ſuch odd and unworthy Arts, as none but the Worthleſs and Undeſerving could ever practiſe, contract by degrees an habitual Narrowneſs of Soul, and a judicial Poverty of Heart, uncapable of every generous Thought, every noble and uſeful Deſign, of injoying their Plenty and Honour, and ſupporting their Characters with Dignity and Eaſe, and employing their Intereſt and Fortune for the Good and Benefit of Mankind, but raging with an inſatiable Thirſt and Appetite for more. Such as theſe are to be met with in every State of Life; little, hungry, penurious Creatures, who, though never ſo full, are never ſatisfied; who, though they have much more than they deſerve, or know how to enjoy, are always craving for more; And what to do? Why, only to enrich ſome worthleſs Booby, whilſt they ſuffer Men of Learning, Probity, and Honour, to ſtarve.— I remember, many Years ago, a humorous mad Fellow about Town, who had the *Splendida bilis* to an extravagant Degree. He was, by Profeſſion, *a Maker and Mender of Souls.* He had a Mould for the former, and a *philoſophical Tenter* (as he called it) for ſtretching the Narrow and Contracted, and extending them to their due Dimenſions. As I was one Day trudging down the *Strand*, I chanced to ſee him, in cloſe Conference with that little ſhriveled old Fellow,

Gripe,

Gripe, the Scrivener. An Interview betwixt two ſuch extraordinary Perſons, I thought, muſt be ſomething very particular, and I had Curioſity enough to make a Halt to ſee the Event. My Friend, the Operator, happening to ſpy me acroſs the Street, leaves his Patient, and ſteps over to me. *Sir*, ſaid he, *What do you think? I have been offering that old Fellow to make him a Soul; the Dog ſays, he has one already, but I can hardly believe him; I am ſure, if he has, it was none of my making; and I offered to make him a Dozen better and larger than his for a Groat. Why*, ſaid I, *did you not offer to tenter his old one? Tenter him!*—ſaid he, *—Rot him, I would as ſoon try to tenter a Cobweb,—I am ſure it is ſo thin, and ſo rotten, it would break under my Hands, like a Piece of wet brown Paper.* The Moral of this mad Speech is applicable to thouſands. *Qui capit, ille facit.*

Mankind may be fairly divided into *Patrons* and *Clients*; ſome who are able to give, and others who want to receive: Some who have Favours to beſtow, and others who have Favours to aſk: Some who are forced to depend upon the Aſſiſtance and Protection of others, or make others depend upon them. The Neceſſities of Mankind, and the Inequality of their Fortunes, make this Dependance neceſſary; and it is the Buſineſs of Philoſophy and Religion to regulate the Exerciſe, and direct the Management, of this Dependance, ſo as to make it uſeful to the Public, and anſwer the great Purpoſes and Deſigns of Providence, which is, to make one Man's Superfluity a Relief to another's Neceſſity; one Man's Strength a Support to another Man's Weakneſs; all mutually conſpiring to promote the Glory of God, the Welfare of the Pub-

lic, and the Benfit and Happineſs of each other. Now, when Men of Merit, who are not always the Favourites of Fortune, are diſtreſſed in their worldly Circumſtances, and find there is nothing to be got but by mean and diſhonourable Practices, they are too often tempted to let go their Integrity, and ſwim with the general Stream of Corruption, rather than ſtarve with Honour and a good Conſcience; for, as neither of theſe are marketable Commodities, no Wonder that Gold and Silver, with a good Proportion of Braſs, carry all before them; and if, under ſuch Diſcouragements, there be a viſible Decay of Virtue, Honour, and public Spirit, Who can wonder?

It is a Reproach to Religion, Humanity, and a liberal Education, that there ſhould be found, among Men of Learning, and, in other Reſpects, of fair and virtuous Characters, that Meanneſs and Littleneſs of Mind, as to regard none but themſelves; to ingroſs and incloſe the whole Fountain of Favour, and exclude the Modeſt and Sincere from the Obſervation of thoſe, who, if they knew them, might be diſpoſed to favour and reward their Modeſty and Merit; or, by vile Calumny or Miſrepreſentation, traduce and expoſe the Characters of thoſe whom they envy, hate, or fear, as Rivals and Competitors. Nothing gives me a greater Idea of thoſe two great Men, *Horace* and *Virgil*, than that they could, without Jealouſy, or Emulation, recommend and ſupport each other in the Favour of the moſt polite and munificent Patron in *Rome*. They were mutually conſcious of each other's Merit in their different Places; there was no Competition for Favours, nor did either of them think himſelf eclipſed or injured by any Ap-

plauſe

pleaſe or Advantages received by the other. *Non iſte vivitur illic quo, tu rere, modo*, is the Anſwer that either of them would have given to the Impertinents of this Age, as well as of that. Theſe were the natural Dictates of an open ingenuous Mind, of a large and generous Heart: But when I ſee Men of excellent Underſtanding and eminent Learning, intent upon nothing but their own Advantage, aiming at nothing but Riches and Power, undermining, ſupplanting, and betraying every Man whom they apprehend may ſtand in his Way, and obſtruct their ſelfiſh, covetous, or ambitious Deſigns, I view them in no other Light than that of *religious Huckſters*, or *learned Stockjobbers*. Let a Man's Head be ever ſo full of Learning, or Cunning, of what Sort ſoever it be, if it be under the Direction of a little, corrupt, ſelfiſh, covetous Heart, let their State or Employment be what it will, whether it be in Stocks or Sciences, Lottery-tickets or various Readings, whether in Libraries or *Change Alley*, ſolving Problems or cracking Nuts, publiſhing new Editions or ſinging old Ballads, reading Lectures, making Mouſe-traps, or ſelling Turneps, they are all equally removed from all Pretenſions to *true Honour*, or *Greatneſs of Mind*.

Good Senſe and *true Honour* are ever attentive to true Merit, in whatever Form or Dreſs it appears, ever ready to beſtow or procure due Encouragement and ſuitable Rewards, to relieve the Indigent, ſupport the Induſtrious, and raiſe, out of Obſcurity and Want into Light and Plenty, the Modeſt and Deſerving, who have wanted Opportunities of appearing in the World to Advantage. I was much delighted with the graceful and generous Manner in which the late Archbiſhop

of *Rheims (Le Tillier)* introduced the celebrated Father *Mabillon* to *Lewis* XIV. *Sir*, ſaid he, *I have the Honour to preſent to your Majeſty the moſt learned and modeſt Monk in your Kingdom.* This was the Language of a great Soul, truly worthy of a Perſon of his eminent Worth and Station, who conſidered his Modeſty as adding Luſtre and Dignity to his Learning, and making that an Introduction and Recommendation to the Royal Favour, which, without ſuch a Patron, might have been the moſt likely to exclude him from it for ever.

Patronage, whether in Church or State, is the Exerciſe of a great Branch of Power. Power, in all its Branches and Subordinations, whether natural or political, eccleſiaſtical or civil, is a Talent or Truſt derived from the Supreme Fountain of Power; for the Uſes or Abuſes of which, a ſevere Account will one Day be required. The Nature and Uſes of this Truſt are clearly implied in the very Nature of the Grant, which is, that it be exerciſed upon proper Objects, and in a proper Manner. All that are employed in this Truſt, from the King to the petty Conſtable, are conſidered as Miniſters, Vice-gerents, and Officers, accountable to him from whom they have received it. The Prince is the immediate *Miniſter of God*, *Rom.* xiii. 4. Subordinate Magiſtrates are his Miniſters, Deputies, or Vice-gerents, accountable to him for the Management of their reſpective Provinces. The Uſes of this delegated Authority, or miniſterial Power, can be no other than what are agreeable to the Nature and Will of the Supreme Lord. And theſe, both Reaſon and Revelation aſſure us, are to be *a Terror, not to good Works, but to the Evil; Re-*

vengers to execute Wrath upon them that do Evil, Rom. xiii. 4. *For the Puniſhment of Evil-doers, and the Praiſe of them that do well*, 1 Pet. ii. 14. Now, if *Princes, and all that are put in Authority under them, would truly and indifferently miniſter Juſtice to the Puniſhment of Wickedneſs and Vice, and the Maintenance of true Religion and Virtue*, Things would quickly be put upon a right Foot, and all Competitions for Favour would be brought to a peremptory and impartial Deciſion, by the unerring Rule of Truth and Righteouſneſs; the Evil-doers would have nothing to hope, and the Well-doers nothing to fear; real Merit, Virtue, and Honour, would be the never-failing Steps to Preferment; Infamy and Shame would be the inſeparable Companions of Vice and Iniquity. The Learned, the Pious, and the Good, would have the firſt and faireſt Claim to the Favours of the Great; and the Enemies of Religion and of Honour would be baniſhed not only from the Courts of Princes, but even from the Houſes and Countenance of all good Men; and the truly honourable, of both Sexes, would be as much aſhamed of appearing in the Company of a Libertine, or Infidel, as to be caught in a *diſhabille*, or in Company with a Bawd, or a Pick-pocket; and the Rewards of Virtue would be given to none but thoſe who had Merit enough to deſerve them.—I ſhall conclude with a ſhort Story.—Once upon a time, there lived, in a certain Nation, a Man of *true Honour*, and a conſiderable Patron, who, in the Diſpoſal of his Favours, regarded nothing but the real Merit of the Receiver. He had long entertained very favourable Intentions towards a Clergyman of great Merit, who had lain ſo long buried in the Obſcurity

a Country Village, under the Inſolence and Oppreſſion of a wrong-headed Country 'Squire, that the poor Man looked upon himſelf as quite hopeleſs, helpleſs, and friendleſs; when, all of a ſudden, this worthy Patron ſurpriſed him with the Preſentation to a Living of very conſiderable Value. The poor Man, amazed at this unexpected Generoſity, immediately waited upon his Patron, with all thoſe decent and grateful Acknowledgments which ſo uncommon a Favour might be reaſonably thought to deſerve. The Patron cut him ſhort with this rough, good-natured Reply: *Sir, pray ſpare your Speeches, and keep your Compliments to yourſelf; you are under no manner of Obligation to me. For, had I known a more deſerving Man in* England *than yourſelf, you ſhould not have had it.*

LETTER VIII.

A *juſt Senſe of Honour* proceeds from a Conſciouſneſs of ſome inherent Worth or Excellency in ourſelves, or ſome honourable Relation we bear to our Maker or Fellow-Creatures; from ſome real Superiority we enjoy on the Stage of Life, or in the Scale of Being, which never fails to inſpire a great and generous Mind with noble Sentiments, ſuitable and correſpondent to the real Dignity of our State and Nature, ſo as to ſcorn to be guilty of an unworthy or diſhonourable Thought, Word, or Action, that may diſgrace our real Character, or degrade us from the Rank in which we ſhine, to the Level of our Inferiors

riors. Thus, in the Scale of Beings, Men in general glory in diſtinguiſhing themſelves from the Brutes, by exerting their rational and intellectual Faculties, in ſuch a Manner, and to ſuch noble Ends and Purpoſes, as the great Author of our Being intended: So they diſtinguiſh themſelves from Children, and Men of Senſe from Fools, by acting agreeably to their ſuperior Senſe and Knowledge, and ſhewing a manly and rational Contempt of thoſe Baubles and Trifles, which are the ſupreme Delight and Enjoyment of Childhood and Folly. Men that are exalted to high Stations, either in Church or State, diſtinguiſh themſelves from the World below them by ſuch ſuperior Vigilance, Attention, Integrity, and Courage, as their exalted Stations, the Greatneſs of their Charge, and the Extent of their Provinces, may require; and the Man of *Quality and Honour* diſtinguiſhes himſelf from his Inferiors, not ſo much by his Title and Equipage, as by the Candor of his Mind, the Benevolence of his Heart, the Politeneſs of his Manners, and the Generoſity of his Actions; and therefore ſcorns to tarniſh the Luſtre of his Character, by ſaying or doing any thing that has a mean, ſordid, or ungenerous Appearance: And the truly good Chriſtian, whoſe Hope, and Treaſure, and Converſation is in Heaven; who conſiders himſelf as a Citizen of the *new Jeruſalem*, keeps his Heart and Eye immoveably fixed upon the glorious Dignity, the immortal Honour of his high Calling in Chriſt Jeſus, which he ſcorns to ſacrifice to Luſt or Pride, Ambition or Covetouſneſs, the Pomps and Vanities of this wicked World; well knowing that this preſent World lieth in Darkneſs, and that all the Riches, and Honours,

and Pleaſures it can poſſibly beſtow on its deluded Votaries, are not worthy to be compared with one Moment's Enjoyment of that unſpeakable Glory which God has prepared for them that unfeignedly love him and keep his Commandments.

The Dignity of human Nature, even in this State of Humiliation and Pennance, is ſo obvious to any attentive Mind, that the very Heathens diſcovered it by the Light of Nature; many of them talk juſtly and magnificently of our original Grandeur and primitive Perfection, before we fell into this State of Mortality and Sorrow, and of our glorious Reſtitution to our primitive Felicity. This they ſpoke of, not only as a traditional Truth derived from the Father of the new World through all the Branches of his Family, but as an inward Sentiment of Nature, interwoven with our very Frame, and eſſential to our Being, of which we find many memorable Teſtimonies among the Writers of the *Pythagoric* and *Platonic* Schools, all atteſting this great, but melancholy, Truth, that we are a Race of ſinful miſerable Creatures, fallen from our original Glory into a State of Imperfection and Mortality; that we are not now what we once were, what the great Author of our Being intended us to be, and what we ſhall be hereafter. This View of our Condition has been, in all Ages, a Reaſon for thinking and ſerious People to conſider what was that Perfection, what the original Felicity of our Nature, how we came to loſe it, what was the Original of Evil, and of all the Calamities that have ever ſince overſpread the Face of the Earth, and detained the whole human Species under the Bondage of Miſery and Death, whether there were

any Poſſibility of a Reſtoration, and what the moſt probable Means to effect it. All agreed in this, that it was the Loſs of ſome inward Treaſure, ſome ſpiritual and rational Perfections, which could only be recovered by mortifying the animal Life in us, which is the Death of the inward and ſpiritual, by preſſing through the Slavery and Darkneſs of corrupt Nature, into the ſupreme Center of Life, Light, and Glory; conſcious, at the ſame time, that, under the preſent Ruins of Innocence and Happineſs, under the Veil of this corruptible mortal Body, there lay concealed a glorious and excellent Nature, an immortal Spirit, ſighing for Deliverance, and longing for Redemption from the Bondage of Corruption into the glorious Liberty of the Sons of God; that to this glorious and immortal Spirit there belonged a glorious and immortal Body, which they called * *the connatural, the luciform, the immaterial Body, the ſubtle Vehicle or Chariot of the Soul*; Expreſſions frequently to be met with in *Hierocles*, and other *Pythagoric* and *Platonic* Writers, agreeable to what St. *Paul* calls the ſpiritual Body, † 1 *Cor.* xv. 44. That this glorious Body, with its glorious Conſort the Soul, which, in Scripture Language, conſtitute *the inward Man*, were confined in this Priſon of Fleſh and Blood, from which it had no poſſible Means of eſcaping but by weakening and mortifying our natural Appetites and bodily Luſts, which are the Chains by which we are detained in this Priſon of Corruption and Death; that every Indulgence of the animal Life was prolonging our Captivity, ſtrengthening our Chains, ſinking

* Τὸ σῶμα συμφυὲς, αυγοειδὲς, ἀΰλον λίπος ὁ χυμὸν ψυχῆς. † Σῶμα Πνευμάτικον.

us deeper into the Mire, putting us into the inner Priſon, and putting our Feet ſo faſt in the Stocks, as to render our Eſcape difficult, if not impoſſible: It was taking off, or clogging at leaſt, the Wheels of the heavenly Chariot, and clipping the Wings of its divine Inhabitant, ſo as to retard, if not intirely to obſtruct her Return to her heavenly Country. Hence proceed the many noble and affecting Exhortations to the Exerciſe of all the moral Virtues, and Encouragements to all the Diſciples of Wiſdom, to perſevere in this glorious Warfare, to ſubdue their Bodies by Abſtinence and Mortification, to purify their Souls by a Contempt of Riches, Pleaſures, and all the Vanities of Life, and *fleſhly Luſts, which war againſt the Soul*; — to abſtain from every Inſtance of Impurity and Uncleanneſs, as a Diſgrace to the Dignity of our Nature — and an Affront and Diſhonour to him that made us.

But as the beſt and wiſeſt of the Heathen Moraliſts found, by ſad Experience, their utter Inability to perform this mighty Taſk, to complete this mighty Deliverance from the Captivity of Sin and Death, they all agreed in the Neceſſity of begging and depending on the Aſſiſtance of ſome ſuperior Power, whoſe divine Influence and Mediation they felt and acknowledged, and called by different Names, without knowing what or whence it was. *Ariſtotle* calls it *Intelle* *Agens*, by which he meant nothing more than a tain, created, intelligent Being, or Nature, ſubſti by God to illuminate the human Soul, to excite a Attention in it, and communicate to it thoſe mon intellectual Principles which generally obt all Men, and that ſtood in the ſame Relation

human Soul, as the viſible Sun with its Light and Influence does to vital Nature in this lower World. But the beſt Philoſopher believed it to be the Voice and Power of God in the Soul, exciting in it good Thoughts and holy Deſires, and aſſiſting us by his ſpecial Grace, to conquer our natural Corruption, and return to our primitive Perfection; of which I could produce numberleſs Inſtances from the *Platonic* Writers. There is a noble and remarkable Paſſage to this Purpoſe, in one of *Seneca*'s Epiſtles *. *There is* (ſays he) *an holy Spirit in every one of us, the Preſerver and Judge of Good and Bad, who behaves towards us, juſt as we do towards him.*

The Aſſertion of *Arätes*, quoted by St. *Paul*, *Acts* xvii. 28. That *we are the Offspring of God*, (Τοῦ γὰρ καὶ γένος ἐσμέν) was the concurrent Senſe of the beſt Poets and Philoſophers in all Ages of the World, though not expreſſed in direct Terms, but ſtrongly implied in equipotent Expreſſions, all confeſſing and adoring an Univerſal Omnipotent Spirit, the overflowing Fountain of Life, pervading, upholding, and filling all Things, in whom we live, and move, and have our Being. Him, whom the *Athenians* ignorantly worſhipped under the Title of *the* (Ἄγνωστος Θεὸς) *unknown God*, the Apoſtle declares to be the Moſt High God, who made the World and all Things therein, who giveth to all Life and Breath and all Things, in whoſe Image our firſt Parent was created, and is therefore called *The Son of God*, Luke iii. 38. *The Created*

* Sacer ineſt in nobis ſpiritus, bonorum malorumque cuſtos & obſervator, & quemadmodum nos illum tractamus, ita & ille nos.

Image

Image of the Ever-Bleſſed Trinity, endued with all Perfections neceſſary for his exalted Rank in the Scale of Being, which was to be *Supreme Lord and Governor of this ſublunary World.*

For the better underſtanding our real and proper Perfection, let us try if we can ſtrike out any Light, either from Reaſon or Revelation, into the *original*, *preſent*, and *future* State of human Nature. In the firſt Inquiry, Reaſon can give us no Aſſiſtance; and the Light we receive from Revelation, is feeble and obſcure. We are aſſured, that we were created in the Image of God; but the preciſe Signification and Extent of that Image is no where directly ſpecified. All that we can learn about it is from the Analogy of Faith, comparing ſeveral Predictions and prophetic Symbols; and what the Scriptures declare concerning our Redemption and future Glory, which muſt be the ſame which we loſt by the firſt *Adam*, and ſhall recover in the ſecond.

As to our preſent State, it is a State of Diſcord, Contention, and Oppoſition, betwixt Good and Evil, Light and Darkneſs, the Fleſh and the Spirit. The Good find themſelves powerfully excited and aſſiſted in the Operations of this holy Warfare, by an Omnipotent Loving Spirit, who manifeſts himſelf by ineffable Impreſſions of Light and Power upon the Pure in Heart; upon which Account they are called in Scripture *the Children of God*, Rom. viii. 16. *Heirs of God and joint Heirs with Chriſt*, Rom. viii. 17. *Partakers of the Divine Nature*, 2 Pet. i. 4. *Guided by the Spirit of God*, Rom. viii. 14. *Having the Guardianſhip of Angels appointed to miniſter to the Heirs of Salvation*, Heb. i. 14. And their very Bodies are called

ed *the Temples of the Holy Ghoſt*, 1 Cor. iii. 16. *Members of Chriſt*, 1 Cor. vi. 15. That under dark Veil of Fleſh and Blood, there lies con- ed a glorious and heavenly Body the σῶμα πνευματικὸν, connatural Vehicle of the Soul, St. *Paul* confeſſes, r. v. and calls it *our Houſe which is from Heaven*, 2. which he oppoſes to *our earthly Houſe of this rnacle* or corruptible Body, *ver.* 1. and expreſſes *Groaning and earneſt Deſire* at leaſt, if not his e, that he ſhould *not be uncloathed*, or put off this tal Body by Death, but have it abſorped into his enly luciform Body, as *Enoch* and *Elijah* had, *Mortality might be ſwallowed up of Life*, ver. 4. State of the Wicked in this World (till they be up in final Impenitence) is a State of Diſci- , Probation, and Hope; the good Spirit of God s with them, encourages them by Mercies, ter- them by Puniſhments, alarms them by Checks onſcience, invites them with the Hopes of ever- g Happineſs and unſpeakable Glory, and threat- them with endleſs and unſpeakable Torments. as no Man is ſo abſolutely wicked, as to extin- all Senſe of Good and Evil, and to renounce ppearances of Virtue, which, to the moſt cor- Minds, will ever appear amiable; hence they itute the external Forms and Appearances of ue, in the room of ſolid and ſubſtantial Righ- ſneſs, which has given occaſion to corrupt and al Obſervers of human Nature, ſuch as *Epicurus*, *es*, *Rochefoucalt*, *Mandeville*, and other Writers e ſame Claſs, to reſolve all Virtue into Affecta- Vanity, and Self-love, which it muſt be con- l is the true Ground of that counterfeit Humility

and

and Charity, which, in the faſhionable World, paſſes under the Name of Politeneſs and Good-breeding. The true Pattern of ſolid Virtue, and Standard of Perfection, is the Life of the Bleſſed Jeſus, who came down from Heaven to inſtruct us in every Branch of our Duty, to teach us the Dignity and Worth of human Souls, one of which he declares to be of more Value than the whole World, and for which nothing leſs than the ineſtimable Price of his moſt precious Blood could be a ſufficient Ranſom. He taught us, by his Precepts and Example, that *true Greatneſs of Mind* conſiſted in a Contempt of the World, in renouncing all the Riches, Honours, and Pleaſures of this mortal Life, in overcoming all the Temptations of Luxury, Vanity, and Pride, to which our ſeveral States and Conditions of Life may expoſe us; and that our real Happineſs is not to be found in this World, but only in that which is to come.

As to our future State. St. *John* tells us in general, 1 *John* iii. 2. That *We are now the Sons of God, but it doth not yet appear what we ſhall be; but we know that when Chriſt ſhall appear, we ſhall be like him, for we ſhall ſee Him as He is*; which, without correſpondent Faculties, we cannot do. So then, if we be Partakers of his Spirit here, we ſhall be Partakers of his Glory hereafter; if He has, by the mighty Operation of his Grace, purified our Souls from dead Works, *He ſhall alſo change our vile Body* (σῶμα τῆς ταπεινώσεως ἡμῶν) *that it may be like unto his glorious Body, according to the mighty Working whereby He is able to ſubdue all Things to himſelf.* The Form and Splendor of our Lord's Glorious Body are very fully and diſtinctly deſcribed by the Evangeliſt St. *John*,

John, to whom he appeared in the Iſle of *Patmos*, Rev. i. 13, 14, 15, 16. *He was cloathed with a Garment down to the Foot, and girt about the Paps with a golden Girdle, his Head and his Hairs were white like Wool, as white as Snow, and his Eyes were as a Flame of Fire, and his Feet like unto fine Braſs, as if they burned in a Furnace, and his Voice as the Sound of many Waters, and his Countenance was as the Sun ſhineth in his Strength.* In Compariſon of this, how faint and feeble are all the Expreſſions, how contemptible are all the Forms of worldly Glory. The Magnificence of an Eaſtern Monarch is no more than Childrens Play, when compared with the Glory that ſhall be revealed in every true Member of Chriſt Jeſus. Can any Hope, any Intereſt, any Glory, be equal to this? And can thoſe Men have any Pretenſions to *Honour and true Greatneſs of Mind*, who renounce this high and heavenly Calling? who reject the Offer of immortal Life and Glory, and endeavour to perſuade themſelves and others, that they have in them no Principle or Hope of Immortality, but are only dropped into the World by Chance, to live and die like the Beaſts that periſh. Theſe Gentlemen ought to be regarded, by every ſincere Chriſtian and Lover of Virtue, not only as Enemies to the Croſs of Chriſt, but as Traitors to their own Species, and Enemies of human Nature, as they endeavour to deprive us of that glorious Hope, which alone can ſupport us under the manifold Diſtreſſes of this mortal Life. And it is worth obſerving, that while the good Chriſtian patiently ſubmits to the Anguiſh of Pain, the Confinement of a ſick Bed, the Infirmities of old Age, and the Agonies of Death, in the Hope of a glorious Reſurrection to

immortal

immortal Life, theſe Men who have renounced this high and heavenly Conſolation, when they fall into the common Calamities of Life, ſink under them into Dejection and Deſpair, and fly to an Opiate, or a Piſtol, to put an End to a miſerable Life. The *true Chriſtian*, conſcious of his Heavenly Original, ſupported by a Hope full of Immortality, preſſes on boldly and ſteadily in the Path that leads to Eternal Life, and ſcorns to do any Thing that may diſgrace the Dignity of his heavenly Profeſſion, and is afraid of nothing but the Diſpleaſure of his God. He ſcorns to proſtitute the exalted Faculties of his Heaven-born Soul to the ſervile Drudgery of Ambition and Covetouſneſs; or pollute his Body, which is the Temple of God, and deſigned for eternal Glory, by Luſt and Intemperance. He conſiders all Mankind as his Brethren, and Fellow-Heirs of the ſame Promiſes, whom he thinks himſelf obliged to aſſiſt and comfort, under all the Difficulties and Diſtreſſes of this mortal Life; and is therefore ever ready to do Good and to communicate, without Hypocriſy, or Partiality, or Reſpect of Perſons; and he finds already the Earneſt of his future Reward, the Seal of his Redemption, even the Peace of God which paſſeth all Underſtanding. This—This is *true Honour*, which the Princes of this World can neither give, nor take away. This is the *Honour* that cometh from God only; and SUCH HONOUR HAVE ALL HIS SAINTS.

LETTER

LETTER IX.

ALL the Offices of Piety and Devotion towards God, as well as of Juſtice and Charity to our Fellow-Creatures, are bound upon us, by the ſober Dictates of Nature, Reaſon, and common Senſe. The *former*, I hope, I have ſufficiently ſhewn, in the Courſe of theſe Letters; and it would be as eaſy to ſhew what particular Kinds of Behaviour may be reaſonably expected from *Men of Honour*, and *true Greatneſs of Mind*, in the ſeveral different Branches and Articles of ſocial Life; but I ſhall confine myſelf to one or two Inſtances only.

There is a Sort of complexional Tenderneſs and Affection for our Species interwoven in our very Nature, which is finely expreſſed by a Word peculiar to our Language, which is *Humanity*. This is that which involuntarily melts and ſoftens the moſt ſavage Hearts, at the Sight of a miſerable Object. This makes us naturally mourn with them that mourn, and grieve for the Miſeries of thoſe whom it is not in our Power to relieve: And when we ſee a Man ſo hard-hearted, ſo void of all Pity, ſo loſt to all Senſe of Compaſſion, as not to aſſiſt the Miſerable and Afflicted, and do the beſt he can to relieve them, we juſtly call him an *Inhuman Brutiſh Creature*. But, as this natural Tenderneſs is in all Men, more or leſs, and in ſome intirely weakened and deſtroyed, by the Corruption of their Hearts, the Violence of their Paſſions, the baſe Treachery and inſatiable Avarice of Self-love; therefore Men have been forced

to patch up and improve the Ruins of it, by certain artificial Methods of Education, which we call *Good-manners* and *Good-breeding*; by which the Language and Forms of Humanity are in ſome meaſure preſerved, without any correſpondent Sympathy in the inward Man. Hence proceed the affected Sigh, the aukward Smile, the lying Tear, the ceremonious Compliment, the inſincere Promiſe, the merry Mourning, and all the various Forms and Shapes of Hypocriſy, which paſs current through the polite World, under the venerable Names of *Good-nature* and *Good-manners*; from whence (as I have already obſerved) the partial and corrupt Obſervers of human Nature have taken occaſion to reſolve all the Appearances of Humanity and Benevolence among Mankind into Policy, Affectation, or Self-love: But let theſe Enemies of human Nature declaim and reaſon as loudly and perverſely as they pleaſe, ſure I am, there is ſuch a Principle as *Generoſity* and *Benevolence*, the original Growth of human Nature, implanted in us by the Great Author of our Being, which is inſeparable from great and worthy Minds; which, however it may be checked and buried under the corrupt Paſſions and Inclinations of degenerate Nature; yet has ſtill ſome Force, even in the worſt of Tempers, and is an invincible Bias and Direction in the beſt. Let us but obſerve the involuntary (I had almoſt ſaid, mechanical) Emotions of Compaſſion that ariſe in the Hearts of all Men, who are not quite abandoned, at the Sight of an unhappy Object in Diſtreſs; and the God-like Pleaſure that ariſes from our ſucceſsful Endeavours to relieve them, and get them removed into a happier Situation: This is an un-

anſwerable Proof that there is, even in theſe Ruins of human Nature, ſuch a Virtue as a *diſintereſted Benevolence*; and that this is not an artificial, but a natural State of Soul, appears plainly from hence, that we ſee even Children, and People of weak Underſtandings, who are not capable of abſtracted Reflections, who are moſt thoughtleſs of their own Condition, and incapable of entering into the Proſpects of Futurity, have the moſt tender and affecting Sentiments of Compaſſion. But when we proceed further, and reflect upon the divine Satisfaction that ariſes in a generous Heart, from the Conſciouſneſs of having done a good-natured, compaſſionate Thing, to a Perſon in Diſtreſs, of having relieved his Sorrows, and comforted an afflicted Soul, it can proceed from nothing but a Conſciouſneſs of having acted agreeably to the Dignity of our Nature, ſomething worthy of a great and generous Soul.

This is ſaying a great deal; but this is not all. It is poſſible that all this may be done by the mere Strength of Good-nature, but eſpecially if joined with good Senſe, and improved by wiſe and ſtrong Reflection; but there is yet behind *one Point of Honour, one Inſtance of a great and noble Soul*, which mere Nature, unaſſiſted by the Grace of God, can never attain to; and that is, after the Command and Example of our Bleſſed Maſter, *to forgive Injuries, to love our Enemies, to bleſs them that hate us, to pray for them that deſpitefully uſe us and perſecute us.* This is a hard Leſſon to corrupt Fleſh and Blood, and appears as abſurd and unreaſonable to unmortified Reaſon, as to be in love with Sickneſs and Poverty, or to pray for Peſtilence and Famine. But, that even this

is a Duty, though not diſcoverable by corrupt Reaſon, nor agreeable to our corrupt Paſſions, not only bound upon us by the Obligations of Religion, but perfectly agreeable to the ſupreme Truth and Nature of Things, I ſhall endeavour to make appear from theſe two Conſiderations:

1. That an unforgiving revengeful Temper can only proceed from a Littleneſs and Weakneſs of Mind, and a narrow Underſtanding.

2. That, by plain Conſequence, a Forgiveneſs of Injuries, and a placable and merciful Diſpoſition towards thoſe that commit them, is an infallible Mark of a great Mind, animated by noble Sentiments, and juſt Views of the real State and ultimate Iſſue of Things.

Infirmi eſt animi exiguiq; voluptas
Ultio,— was the Obſervation of a wiſe Heathen; and whatever Opinion the military Gentlemen (who, in all Ages and Nations are much the ſame), might have, of the Lawfulneſs and Expediency of Revenge, the wiſer and better Part of the heathen World, the Moraliſts and Philoſophers were univerſally agreed to condemn it as ungenerous and unmanly. If we duly conſider the real Ground and Foundation of moſt of the Enmities and Diſputes which divide and diſturb Mankind, (I mean private Perſons) we generally find, they ariſe from ſuch Trifles as a wiſe Man would be aſhamed to own. All the great Articles of human Property are happily ſecured to every good Man by the Laws of our Country, and all Controverſies upon theſe Accounts are eaſily reducible to a juſt and equitable Deciſion; but the Things which break the Friendſhips, interrupt the Peace, and trouble the Re-

poſe of Mankind, are generally of another Nature; ſuch as little Competitions for Intereſt, or Emulations for Fame, Honour, and Precedency; a wry Look, a contemptuous Expreſſion, a diſreſpectful Behaviour, or even the miſtaken Appearance of either, which a wiſe Man would have deſpiſed and pitied, has too often produced bloody and tragical Conſequences. Now, how is it poſſible that ſuch Trifles ſhould diſcompoſe a reaſonable Mind, force it from its Situation, and precipitate the angry Soul into a State of Fury and Diſtraction! How comes it to paſs that ſuch Trifles, as have no real Connection with our Happineſs, no Exiſtence but in our diſtempered Imaginations, ſhould have ſo much Power over us, as to diſarm our Reaſon, baffle all our Philoſophy, and drive us to ſuch Degrees of Madneſs as may intail Sorrow upon our laſt Moments, and caſts us into endleſs Miſery! Why, it proceeds only from a ſhameful Weakneſs of Mind, a Defect of Reaſon, and a criminal Indulgence of Fancy, Imagination, and Paſſion. This may help to explain a common Obſervation: *That Cowards are moſt prone to Revenge.* A Man of a *little Mind*, who has been guilty of *mean and diſhonourable Practices*, judges of other Men by himſelf, and meaſures every Man's Sentiments by his own, and therefore cannot expect that another ſhould forgive him, what he knows he could not forgive in another; and is therefore under continual Apprehenſions of ſuffering what he knows he has deſerved, and can never think himſelf ſecure till he can find an Opportunity of finiſhing his Malice by ſome unſuſpected Treachery in an unguarded Hour. So true is that Saying, *That Cowards have been known to*

fight, and ſometimes to conquer, but were never known to forgive; which gave Occaſion for the *Spaniſh* Proverb, agreeable to the Genius of that proud, cowardly, vindictive Nation, *Forgive me the Injuries you have done me.*

Forgiveneſs of Injuries, therefore, and a merciful Diſpoſition towards thoſe that have injured us, is an infallible Mark of a great and noble Mind, and is our indiſpenſible Duty, 1. *As reaſonable Creatures*; but more ſo, 2. *As Chriſtians.*

As reaſonable Creatures, we ſhould ſeriouſly conſider the real Ground of our Complaints, the Subject-matter of our Contentions, the Nature of thoſe Articles, in which we are capable of doing, or receiving Injuries; and theſe appear, at firſt Sight, to be nothing more than the trifling Appendages of this ſhort precarious State of Being; little Circumſtances, ariſing from the preſent fantaſtical State of Things, in which the real and proper Happineſs of our Nature is no way concerned; a State that will quickly have an End, and in the next Stage of Exiſtence will appear as not worthy to be remembered by rational and immortal Spirits, created for everlaſting Life and Glory. Of theſe, if we would form a right Judgment, we ſhould judge of them as God judges. We ſhould endeavour to view them in the ſame Light as they appear to glorified Saints and Angels, the glorious Hoſt of Heaven. To theſe bleſſed Spirits, all our eager Competitions, and fierce Contentions for Intereſt, or Fame, Riches, Glory, Crowns and Scepters, Kingdoms and Empires, appear juſt as contemptible, though not ſo innocent, as the Squabbles of Children about Play-things and Baubles,

Baubles, or Chickens about a Worm or a Barley-corn. —We ſhould next conſider the preſent State and Condition of human Nature, and the Relation we ſtand in to our MAKER, and Fellow-Creatures. We are all the unhappy Offſpring of unhappy Parents, a weak, unconſtant, trifling, giddy Generation, the Children of Vanity and Corruption, though Heirs to immortal Life and Glory. The beſt and wiſeſt Man amongſt us has his peculiar Foible, his particular Infirmity, *The Sin that eaſily beſets him*, his unguarded Hour, his forgetful Moment, expoſed to numberleſs Temptations, and never ſecure from falling. Think, now, what Degrees of Charity, Compaſſion, and Chriſtian Forbearance every Man ought to ſhew to his offending Brother. Should God be extreme to mark what the very beſt of us has done amiſs, what Fleſh could be ſaved! And ſhould all Mankind agree in the rigorous Demands of Juſtice, what could be expected but univerſal Confuſion and Deſolation! Now, what Reaſon has any Man to expect Forgiveneſs either from God or Man, who will ſhew none to thoſe who have injured or offended him? Can we reaſonably hope to receive what we refuſe to give? Can we expect for ourſelves what we deny to others? No, ſurely: It is, therefore, our indiſpenſible Duty, as *reaſonable Creatures*, as freely to forgive, as we hope to be forgiven.

But the Obligation is ſtill much ſtronger upon us, as we are (or profeſs to be) *Chriſtians*. The Bleſſed JESUS, whoſe Diſciples we profeſs to be, who is the ſole Fountain of Light and Life, Truth and Honour, and who beſt underſtood its true Nature, has taught us, throughout his whole Goſpel, that the only true

Honour of a Chriſtian is to reſemble his Father which is in Heaven. This is the only *true Greatneſs of Mind* which ought to diſtinguiſh a true Chriſtian. It is on this Account that he commands and charges this Duty of *Forgiveneſs* upon us. And, that no Man may plead Ignorance or Inability, in bar to this great and important Duty, our bleſſed Maſter has exemplified, in his own Life, every Action and Branch of Duty in which true *Chriſtian Honour, and Greatneſs of Mind*, does conſiſt. Every thing that the deluded World calls great and honourable, all the little Advantages of Birth and Fortune, Wealth and Power, which are the Idols of wrong Heads, and corrupt Hearts, he deſpiſed and rejected. He, who was *Lord of Lords, and King of Kings, whom all the Hoſt of Heaven worſhip, before whom all the Princes and Nations of the Earth are but as the Drop of a Bucket, and are counted as the ſmall Duſt of the Balance:* He, who might, if he had pleaſed, have made his Appearance in the World with all that Pomp and Magnificence which Heaven and Earth could furniſh for our Sakes, and, for our Inſtruction and Example, choſe to make his Entrance upon the Stage of this Life with all the Types of Humility, Abjection and Poverty; to be born of a poor Virgin, in a Stable, in Want of all the common Neceſſaries which even the pooreſt generally enjoy on ſuch Occaſions; and the whole Tenor of his Life was agreeable to this Beginning. Riches, and Honours, and Pleaſures, which are the ſupreme Happineſs of *little Minds, and unſanctified Hearts*, he abſolutely renounced, and choſe Contempt and Labour, Reproaches and Poverty for his Portion, whilſt *he went about doing Good*, and healing all the bodily and ſpiritual Infirmi-

ties

ties of thoſe who had Faith to be healed; for all which he received no other Recompence from his ungrateful Countrymen, than to be treated as a Malefactor, and to be put to the moſt painful and ignominious Death: In which laſt Scene of Life he exhibited the moſt illuſtrious Specimen of *true Greatneſs of Mind*, in the Forgiveneſs of his Murderers: *Father* (ſays he) *forgive them, for they know not what they do!*

Judge, now, can Ignorance and Vice, Intemperance and Lewdneſs, Violence and Fraud, Irreligion towards God, and Injuſtice towards Man, have the moſt remote Pretenſion or Relation to *true Honour?* Can any little, trifling, vain, ungrateful Creature be truly *honourable?* Can any Spark of *Honour* ſo much as glow in a proud, malicious, ſpiteful Heart? Can that Man have any tolerable Pretenſion to *true Greatneſs of Mind*, who is a Slave to Intemperance, Luſt, and Folly? Can any thing *truly honourable, great, and noble*, proceed from a ſordid, ſneaking, niggardly, penurious Soul? We may, with as much Reaſon, expect the Soul of a Brute, the Spirit of a Devil, and the Perfections of an Angel, to meet in the ſame Perſon.

I know not any Inſtance in modern Story ſo applicable to this Point, as that we find in the Life of the famous *Gaſton Marquis de Renty*. This illuſtrious Nobleman was a Soldier and a Chriſtian, and had a peculiar Felicity in reconciling the ſeeming Oppoſition betwixt the two different Characters. He had a Command in the *French* Army, and had the Misfortune to receive a Challenge from a Perſon of Diſtinction in the ſame Service. The Marquis returned Anſwer, by the Perſon who brought the Challenge, that he

was

FREE THOUGHTS

UPON THE

BRUTE-CREATION:

OR, AN

EXAMINATION

OF

Father *BOUGEANT*'s

PHILOSOPHICAL AMUSEMENT, &c.

In TWO LETTERS to a LADY.

FREE THOUGHTS

UPON THE

BRUTE-CREATION.

LETTER I.

MADAM,

I DARE ſay you have made many a merry Reflection upon the good Company and Converſation we lately enjoyed at *B—ton*; for my own part, I can never think of it without laughing. Methinks I hear my little Doctor pouring forth all his Rhetoric and Logic upon an abſtruſe Queſtion, which I was ſure he had not Capacity enough to underſtand. I ſee, and hear, and admire, his modeſt Aſſurance, uncapable of Contradiction, affirming without Proof, and concluding without Premiſes, that *all the Animal Functions and Operations of the Brute-Creation* (which

different

different Philoſophers had aſcribed to different Cauſes, ſuch as Mechaniſm, Inſtinct, ſubſtantial Forms, *&c.*) *were intirely owing to the Operation of evil Spirits*, who are the moving Principle in every one of them. As this Thought was quite new to me, and perfectly oppoſite to all the Sentiments I had ever entertained upon that Queſtion, I could not for my Life imagine where he had picked up this new Philoſophy, which had almoſt frighted ſome of the Company out of their Senſes.—I ſhall never forget the puzzled afflicted Face of the honeſt Juſtice, who, though a very good Proteſtant, and, in all other Reſpects, of blameleſs Life and Converſation, had ſpent ſo many Years in following a *Pack of Devils*, which he had innocently miſtaken for a Pack of harmleſs Beagles.—But the whimſical Diſtreſſes of the poor Ladies gave me no ſmall Diverſion. Sweet Miſs *Jenny*, who has laviſhed away more Kiſſes upon her favourite Cat, than ſhe would beſtow upon the beſt Man in the Pariſh, felt ſome Compunction within herſelf, that ſhe had been wantonly, and almoſt maliciouſly, throwing away thoſe Careſſes upon an evil Spirit, which many a good Chriſtian would have been glad of. Dear Miſs *Harriot* had the ſame Regret for her beloved Monkey, and poor *Dolly* for her Parrot; and reſolved, one and all, never to hold Commerce or Correſpondence with evil Spirits for the future, in whatever amiable Shape or Figure they might appear; which, I apprehend, could end in nothing leſs than an intire Deſtruction of all the favourite Domeſtics of the Family; whilſt you, with a chearful Compoſure of Mind and Countenance, inſeparable from Good-nature and good Senſe, ſat ſmiling at the empty Harangue of the Orator,

Orator, and the fantaſtical Sufferings of the Auditence.

Well! home I went, full of this abſurd, unphiloſophical Scheme, wondering how my learned Friend, who, with very moderate Talents, affects to be thought a very great Scholar, and profound Philoſopher, could ever fall into this uncommon Way of Thinking. But as I chanced, a few Days after, to ſtrole into a Bookſeller's Shop, I ſpied a little Pamphlet lying upon the Counter, intitled, *A Philoſophical Amuſement, concerning the Language of Birds and Beaſts. Written originally in* French *by Father* Bougeant, *a learned Jeſuit*, &c. I quickly perceived where my learned Friend had picked up his new Philoſophy, from what Fountain all this profound Erudition was drawn. The honeſt Man has a very prepoſterous Ambition to be famous; and as he is conſcious that he has no Chance to attain any Degree of Diſtinction from the proper and regular Uſe of his intellectual Faculties, he therefore attempts a nearer Cut to Fame, by engaging the Attention of the Unlearned to ſomething that has a new and marvellous Appearance: This has given him an Itch after Novelty, and an Affection for uncommon Notions, more than common Senſe. No Wonder, therefore, he was immediately ſtruck with this ſurpriſing Sentiment, which he reſolved to put off at the next Tea-table for his own, aſſuring himſelf that neither the Ladies, nor myſelf (whoſe Obſcurity he heartily deſpiſes) ſhould ever find him out, but admire him for a moſt profound Philoſopher. I took my Pamphlet home with me, and read it over and over, with the greated Care and Candour; and, upon the whole, muſt needs ſay, that I never ſhould have

ſuſpected the Author (if he had not told us ſo himſelf) to be a *Jeſuit*, much leſs a *famous Jeſuit*. He has done no Credit to his Order; the Gentlemen of that Society owe him but little Thanks; they generally acquit themſelves much better upon any Subject they undertake. He has treated a noble Subject looſely and ſuperficially, to ſay no worſe; for I might add idly and profanely; and, had I been his proper Superior, I ſhould have changed his Confinement at *La Fleche*, for a more proper Habitation at *Moreſields*.

But this (ſay you) is libelling without Proof, condemning at Random: Let us come to Particulars; make good your Charge; ſhew us, if you can, the Defects of his Scheme, and try if you can ſtrike us out a better.

With all my Heart, Madam. But before I proceed to a more particular Examination of his Scheme, I muſt freely acknowledge, that there are a great many juſt and ſprightly Things ſcattered up and down through his whole Performance; but ſavouring more of the Vivacity of the *Frenchman*, than the Piety and Solidity of a Chriſtian Philoſopher. He juſtly and ſmartly ridicules the unintelligible Trumpery of Mechaniſm, Inſtinct, ſubſtantial Forms, and what not, of *Ariſtotelian* and *Carteſian* Philoſophy, which, like occult Qualities, are hard Words without a Meaning, intended only as a thin Diſguiſe for Ignorance and Affectation: But what has he advanced in the room of them? Why ſomething equally abſurd, but not equally innocent; ſomething ſhocking to a Philoſopher, and offenſive to a Chriſtian, in direct Contradiction to Reaſon and Revelation, as I ſhall endeavour to make appear. Nor is he leſs offenſive in Point of

Delicacy; his Ideas and Sentiments are often ſo low, his Images ſo indecent, his Expreſſions ſo coarſe, as could hardly be expected from a polite *Frenchman* and an Eccleſiaſtic to a fine Lady, whom, at the ſame time, he ſeems to conſider as a Perſon of Diſcernment and Diſtinction. Let us now follow him his own Way. His firſt Chapter is,

Of the Underſtanding of Brutes.

He begins with this Queſtion: *Have Brutes any Underſtanding? I am convinced* (ſays he) *that you will not ſo much as heſitate upon this Queſtion*; fairly preſuming ſhe would anſwer in the Affirmative; and as I dare venture to affirm that his fair Correſpondent had not a better Underſtanding than mine, I will venture to preſume the ſame for you. *An Underſtanding* they certainly have of ſuch a Kind or Degree at leaſt, as is ſufficient for their State and Rank in the univerſal Syſtem, and the ſeveral Duties and Offices for which they were intended by their Creator. Leſs than this, I think, cannot be ſaid, and who preſumes to ſay more? Though I have known many an honeſt Fellow that made a good Figure in his Neighbourhood, who yet has hardly diſcovered more Reaſon, a better Underſtanding, or half ſo much Virtue as the Beaſt he rode on. Take any Man of a plain natural good Underſtanding, without the Prejudices of Philoſophy, and propoſe the ſame Queſtion to him; I dare ſay he would ſtare at you, and think you were bantering him; or, if he thought you were in earneſt, he would not ſo much as demur upon it. In ſhort, however we may affect to puzzle ourſelves or others

with learned Objections proceeding from downright Ignorance, we all own it, we preſume upon it, as a firſt Principle, we reaſon upon it, and act agreeably, as we make it an unerring Rule to direct us in the Treatment and Management of our domeſtic Animals; this it is that guides us in the Education of our Dogs and Horſes, to train them up by Correction and Diſcipline to the ſeveral Offices for which they are intended, and the Services which we expect to receive from them. This it is that directs us to careſs and reward them when they do well, and to correct and puniſh them when they are vicious and diſobedient. Did we conſider them as mere Machines, as Creatures that had no Senſe, Underſtanding, or Reflection, this Conduct would be as abſurd and ridiculous, as it would be to careſs and reward your Clock or your Watch for going well, or correct and puniſh them with a Whip or Cudgel for going wrong. On the other hand, we diſcover in Brutes plain and evident Marks of Senſe and Underſtanding. They are ſenſible what we do to them, and what they do to us. When, for inſtance, I ſee a Dog haſtening to me when I call him, careſs me when I ſtroke him, tremble when I rate him, run away from me when I beat him: Nay, further, when I ſee him reflecting and reaſoning upon my Conduct towards him, I muſt conclude, he is acted by ſome higher Principle than mere Mechaniſm. Be pleaſed, Madam, to try this Experiment with your beloved *Veny*, (though, upon ſecond Thoughts, he has been too much and too long a Favourite, to apprehend any Danger from your Hands) or call any other Dog of the Family, whoſe Hunger may make him leap at a good Morſel,

ſhew him a Piece of Meat in your Left-hand, and hide your Right-hand behind you, and ſee how he will behave; eſpecially if he knows he has been guilty of a Fault, or been rated or puniſhed for ſome Miſdemeanour. He will either not come near you at all, unleſs urged by the Violence of his Hunger, or approach you with the utmoſt Diffidence and Caution; for thus I hear him reaſoning with himſelf: *Surely this is not the Hand that uſed to feed me, and why is that other Hand hid from me? That Hand, from which I have received many a ſore Stripe when I have offended, has now, I fear, ſome ſecret Vengeance, ſome Whip, or Cudgel, in ſtore for me, if I get within the Reach of it; I will therefore prefer the Dog's Portion of Hunger and Eaſe, before Laſhes and Stripes, and broken Bones.* Ay! and he is much in the right, he reaſons well, and diſcovers more Senſe, and better Logic, than many a ſtupid Puppy with two Legs, who lives at random, who purſues every Appearance of Pleaſure, gratifies every Appetite, ſubmits to every Demand of Luſt or Fancy, without Thought or Reflection, and ruſhes with his Eyes open into certain Diſeaſes, Beggary, and Damnation. Now then, if the Senſes and Perceptions of Brutes be ſo quick and lively, if, from thoſe Perceptions, they never fail to draw juſt and rational Concluſions, and to make a practical Uſe of them for the preventing Pain, or procuring Pleaſure, if, by the different Motions and Geſtures of their Bodies, or Sound of their Voice, they expreſs their different Sentiments of Joy and Sadneſs, of Pain or Pleaſure, of Fear and Deſire, of Love or Hatred; I cannot help concluding from thence, that they have in them ſome Principle of Knowledge and Sentiment,

be it what it will. Now, were all the Philoſophers in the World to aſſert and maintain the *Carteſian* Opinion of their being Machines, there is ſome ſtrong inward Conviction in every ſenſible unprejudiced Mind that gives them the Lye, though we were not able to confute their Aſſertion, nor defend our own; and ſurely nothing but the Vanity of a *Frenchman* could ever expect that ſo abſurd a Scheme could paſs upon a learned World for ſound Reaſon and true Philoſophy. For my own part, I could as ſoon expect to ſee Gallantries between a Couple of amorous Clocks or Watches, or a Battle betwixt two quarrelſome Windmills.

The Notion of *Inſtinct*, though not ſo palpably abſurd, is equally obſcure, unneceſſary, and uſeleſs, for all the great Ends and Purpoſes which it is intended to ſerve. They who uſe it, do not pretend to define it, to ſhew us its real Nature; or wherein it conſiſts; they ſeem only to ſpeak of it as a blind Impetus, and unknown Impulſe; a Kind of mechanical Neceſſity, by which we are in a manner compelled to perform ſuch and ſuch Actions, without being able to know or explain the Reaſons for ſo doing. By this they pretend to account for many wonderful Operations and Effects in the almoſt infinite Variety of Species through the Brute-Creation, ſuch as, for inſtance, all Sorts of Birds building their Neſts in exact Uniformity of Model, and with the ſame Materials, all the various Methods of Cure, that both Birds and Beaſts have recourſe to, when they are any ways indiſpoſed or wounded; this it is, they ſay, that teaches the Sparrows to purge themſelves with Spiders and other Inſects; this teaches Birds to ſwallow Gravel,

to facilitate their Digeſtion; this teaches the Dog, with a ſurfeited Stomach, to run to a particular Kind of Graſs to procure a Vomit; to this we owe all the excellent and wonderful Operations to be found among Beaſts and Birds, Reptiles and Inſects; many of which ſeem to exceed the higheſt Improvements of human Reaſon and Invention. But why muſt all this be owing to Inſtinct? Since we cannot refuſe them a knowing Faculty, why ſhould we give them a needleſs Inſtinct? Theſe wonderful Operations may be, for aught we know, the ſimple Effects of their Underſtanding: And, ſince it is ſolely in Conſequence of a knowing Faculty, that Man performs the ſame Operations, why ſhould not the ſame Principle alſo rule in the Brutes? And where would be the Hereſy of believing or affirming, that thoſe Actions, which Brutes are ſuppoſed to perform by mere Inſtinct, are performed in Conſequence of their Underſtandings, with Underſtanding and Reaſon? Is ſuch a thing impoſſible? Does either Reaſon or Revelation forbid it? Are they not equally poſſible to their Omnipotent Creator? And can any reaſonable Doubt be made whether they were not endued with every Perfection that their Rank in the Scale of Beings required? And would it not be a great Imperfection to want the Means of knowing and procuring whatever was requiſite in the common Order of Nature, for the Preſervation of the Individuals, and the Propagation of the Species? And, ſince it cannot be denied that every Species of Beings have that Power, I ſee nothing abſurd or unphiloſophical in ſuppoſing that the All-wiſe and Omnipotent Author of Nature has given each of them ſuch Faculties as are proportionable to

their Wants and Capacities, and the Part they fill in the univerſal Syſtem. Is there either Abſurdity or Hereſy in ſuppoſing, that the ſame infinite Power that could form the Body of the moſt minute Inſect, with ſuch exquiſite Proportion and Beauty, could, at the ſame time, with the ſame Eaſe, provide the proper Inhabitant to animate and govern it, and anſwer all the Purpoſes of its Creation? He that can think otherwiſe, muſt have been either a very ignorant, or a very indolent, Obſerver of Nature. The Scriptures directly call this Knowledge by the Name of *Wiſdom*, Prov. xxx. 24. *There be four Things that are little upon Earth; but they are exceeding wiſe. The Ants are a People not ſtrong, yet they prepare their Meat in the Summer. The Conies are but a feeble Folk, yet they make their Houſes in the Rocks. The Locuſts have no King, yet go they forth all of them by Bands. The Spider taketh hold with her Hands, and is in Kings Palaces.* Holy *Job* ſuppoſes the ſame Thing, that the whole Brute-Creation act by Wiſdom and Underſtanding, of ſuch a Kind and Degree, as is proper for their State and Condition in the Scale of Beings. Thus, *Ch.* xxxix. 14, 15, 16. 17, ſpeaking of the *Oſtrich*, he obſerves, that *ſhe leaves her Eggs in the Earth, and warms them in the Duſt, and forgets that the Foot may cruſh them, or that the wild Beaſt may break them. She is hardened againſt her Young-ones, as though they were not hers; her Labour is in vain without Fear, becauſe God has deprived her of Wiſdom, neither hath he imparted to her Underſtanding.* The Fact is aſſerted by all Travelers that the Oſtrich leaves her Eggs in the Sand, to be hatched by the Sun; which unnatural Diſregard for her Offſpring is ſo remarkable, that, when they ſee a Mother

who

who has little Tenderneſs for her Children, they compare her to an Oſtrich; to which the Prophet *Jeremiah* alludes, in his Book of *Lamentations*, Ch. iv. 3. *The Daughter of my People is become cruel, like the Oſtriches in the Wilderneſs.* In ſhort, the Oſtrich is allowed on all hands to be a very ſtupid fooliſh Bird, deſtitute of that Prudence and Caution which are viſible in every other Family of Inſects, Birds, and Beaſts; for it is particularly obſerved in her, that, when ſhe is purſued by the Hunters, ſhe runs to hide her Head, and particularly her Eyes, behind a Tree, all the reſt of her large Body is expoſed to view; but, as ſhe no longer ſees the Hunter, ſhe wiſely imagines he does not ſee her, and that therefore ſhe has no Danger to apprehend. Now this whole abſurd and ridiculous Conduct the inſpired Writer aſcribes to her Want of that *Wiſdom*, *Underſtanding*, and *common Senſe*, which are to be found in every other Species of Beings, for the Production and Preſervation of their ſeveral Families. *Becauſe God hath deprived her of Wiſdom, neither hath he imparted to her Underſtanding*, v. 17. Were we now to extend our Inquiries to the Polity, Architecture, and Oeconomy, of Bees and Waſps, and all the other Tribes and Families of Inſects, we ſhould find them, in many reſpects, excellent Monitors to the Bulk of Mankind. " * The Bee-hive, for " inſtance, is a School to which Numbers of Peo- " ple ought to be ſent. Prudence, Induſtry, and " Benevolence, public Spirit and Diligence, Oeco- " nomy, Neatneſs, and Temperance, are not only " practiſed by them in the moſt exemplary Manner,

* Spectacle de la Nature, *Dial.* 7. *p.* 135.

but

" but ſtrongly repreſented to us by their Example. " Look on a Swarm of Bees, and obſerve the Diſ- " poſition that influences every Individual; they all " labour for the general Advantage; they are all ſub- " miſſive to the Laws and Regulations of the Com- " munity; there is no particular Intereſt, and con- " ſequently no Emulations nor Competitions for " Gain or Glory; no Diſtinctions, but thoſe which " Nature, and the Neceſſities of the Family, have " introduced among them. We never ſee them " diſſatisfied with their Condition, or inclinable to " abandon the Hive, in Diſguſt to find themſelves " Slaves or neceſſitous. On the contrary, they think " themſelves in perfect Freedom, and perfect Affluence, as indeed they are: They are free, becauſe " they depend only upon the Laws; they are happy, " becauſe the Concourſe of their ſeveral Labours " inevitably produce an Abundance, that conſtitutes " the Riches of each Individual. Let us compare human Societies with this, and they will appear altogether monſtrous. Neceſſity, Reaſon, and Philoſophy, have eſtabliſhed them under the commendable " Pretence of mutual Aids and Benefits; but a Spirit " of Selfiſhneſs deſtroys all; and one half of Mankind, to load themſelves with Superfluities, leave " the other half deſtitute of the common Neceſſaries " of Life." In ſhort, upon the ſtricteſt and cloſeſt Inquiry we can make into the ſeveral Tribes of Families of the Brute-Creation, it will appear, that they are all directed and act by ſome Principle analogous at leſt, and equivalent to what we call Underſtanding in ourſelves; and why we ſhould call it by any other Name in them, I confeſs I am at a Loſs to determine.

If then the ſeveral Species of Brutes do, by the Strength of their own Underſtandings, think, reaſon, project, contrive, and perform every Office within their proper Sphere of Life and Action, in a juſt and due proportion to what we do in ours, they muſt be allowed to have ſome immaterial Principle within them, in which theſe Faculties are inherent, and by which they are directed. Now, to my poor Apprehenſion, Underſtanding without a Soul, and a Soul that is not a Spirit, appears quite as abſurd as Light without Flame, or Flame without Fire; the one, I think, naturally ſuppoſes and includes the other.

The Great Mr. *Locke*, in his *Eſſay on Human Underſtanding*, lib. 2. cap. 11. allows, that Brutes have Ideas, and that they reaſon, though they are not capable of comparing and compounding theſe Ideas, and reaſoning abſtractedly, as we do. *Yet* (ſays he) *if they have any Ideas at all, and are not mere Machines, as ſome would have them, we cannot deny them to have ſome Reaſon. It ſeems to me as evident, that they do in ſome Inſtances reaſon, as that they have Senſe; but it is only in particular Ideas, juſt as they received them from their Senſes.*— Juſt as they received them from their Senſes!— Why, how ſhould it be elſe? What is the Foundation of our Reaſon, but thoſe particular Ideas we receive from our Senſes? Ideas are Images, excited or impreſſed upon the Soul by external Objects, through the Mediation of the Senſes; and the enlarging, comparing, and combining theſe Ideas, and forming practical Concluſions from them, is the whole Province of human Reaſon. This philoſophical Limitation of the Underſtanding of Brutes, ſounds a little aukwardly from this great Man, becauſe he

has

has allowed the moſt exalted human Underſtanding no better Materials to work upon. He has very juſtly exploded the Notion of innate Ideas, and has by conſequence left us nothing but thoſe, which we receive by Senſation, to be the Ground-work of our moſt refined Speculations. Why then, will he not allow the ſame uniform Effect to be produced by the ſame uniform Cauſe in both? Why does he take ſo much Pains to perſuade himſelf and us, that Rationality in Brutes muſt proceed from a quite different Cauſe, from what it does in ourſelves? What is he afraid of? What would be the terrible Conſequences of ſuch a Conceſſion? For my own part, I think I ſee none, but what your own excellent Underſtanding will, with a little Recollection, eaſily evade, without the leaſt Violence, either to Reaſon or Revelation. He concedes, indeed, to the main Point, and allows the Rationality of Brutes; but, for fear of allowing them immaterial, and conſequently immortal Souls, he frequently inſinuates, that Thought, Rationality, or Reflection, is not the abſolute Privilege of immaterial Beings, but may be communicated by the Power of God to certain Portions of Matter, differently modified; and conſequently, that Matter exalted to a certain Degree of Purity, may be as capable of Reaſon and Reflection, as an immaterial Spirit. And in his Diſpute with the Biſhop of *Worceſter*, who juſtly charged him with this unphiloſophical Notion, he was reduced to a Neceſſity of aſſerting it in plain and expreſs Terms, and of putting all his Philoſophy to the utmoſt Stretch, to reconcile it to Reaſon and common Senſe; which, I humbly conceive, is abſolutely impoſſible. Yet he frequently

and

and directly aſſerts the Poſſibility of Thinking Matter, allowing to his material animal Senſe, Perception, Reaſon, ſpontaneous Motion, or Volition, which, one would imagine, that nothing but Vanity, an Itch of Singularity, or a Deſire of Victory, could ever have extorted from ſo great and excellent a Perſon: And I cannot paſs it by without ſome little Examination, for which I ſhall offer no Apology to a Lady of your inquiſitive Genius, and ſuperior Underſtanding, directed ſolely by Reaſon and the Nature of Things, without the Prejudices of vulgar Errors, or the Subtilties of Philoſophy, falſely ſo called.

The moſt obvious Idea we have of Matter, is *of an extended, impenetrable, ſolid Subſtance, uncapable of moving itſelf, or of being moved, but by the Agency and Impreſſion of ſome ſuperior, external, active Cauſe*; from whence it will unavoidably follow, that mere Matter, however modified, exalted, or purified, will be as uncapable of Self-motion, as it was in its loweſt State of Denſity, or Depreſſion; and conſequently cannot, by any Power, be tranſmuted, or ſublimated into a living, ſelf-moving Subſtance; from whence it follows, that all Gravity, Attraction, Elaſticity, Repulſion, and whatever Tendencies to Motion are obſerved in Matter, and commonly called natural Powers of Matter, are not Powers implanted in Matter, or poſſible to be made inherent in it; but are intirely owing to ſome Impulſe or Force, impreſſed upon it from external Cauſes. And the moſt that can be ſaid, is, that Matter is indeed ſuſceptible of Motion, or capable of being moved; but that the Motion itſelf muſt proceed from ſome external Cauſe,

totally

totally diſtinct from, and ſuperior to, Matter. Mr. *Locke*, therefore, had very little Reaſon to be ſo peremptory in his Diſpute with the Biſhop of *Worceſter*, about the Poſſibility of Thinking Matter; where, to prove it poſſible, he ſays, Vol. II. p. 144. Edit. 1715. *For Example, God creates an extended ſolid Subſtance, without ſuperadding any thing elſe to it, and ſo we may conſider it at reſt; to ſome Parts of it he ſuperadds Motion, but it has ſtill the Eſſence of Matter. Other Parts of it he forms into Plants, with all the Excellencies of Vegetation, Life, and Beauty, which is to be found in a Roſe or a Peach-tree, above the Eſſence of Matter in general, but it is ſtill but Matter: To other Parts he adds Senſe, or ſpontaneous Motion, and thoſe other Properties that are to be found in an Elephant. Hitherto it is not doubted but the Power of God may go; but if we venture to go one Step further, and ſay, God may give to Matter Thought, Reaſon, and Volition, as well as Senſe and ſpontaneous Motion; there are Men ready to limit the Power of the Omnipotent Creator, and tell us he cannot do it; becauſe it deſtroys the Eſſence, or changes the eſſential Properties of Matter*, &c. Well! and a very good Reaſon it would certainly be; for Omnipotence itſelf cannot produce Impoſſibilities, cannot effect Contradictions, cannot make the ſame Thing to be, and not to be, at the ſame time; cannot make a Subſtance, which, as ſolidly extended, muſt reſiſt all Change of State, become (while it continues unactive and dead) Life, Senſe, and ſpontaneous Motion; for that is directly affirming, that the ſame Portion of Matter, which is unactive, dull, and dead, may be at the ſame time living, ſenſible, and ſpontaneouſly moving. To ſay the Truth, his

Zeal

Zeal to ſupport his Argument, and confound his Adverſary, has thrown him into ſuch Inconſiſtencies of Thought and Expreſſion, as could never have proceeded from cool and ſober Reaſon. For inſtance, where he ſays above, *To ſome Parts of Matter, God ſuperadds Motion, but it has ſtill the Eſſence of Matter.* What does he mean by ſaying, *It has ſtill the Eſſence of Matter?* Does he mean, that Motion has the Eſſence of Matter, or is eſſential to it, or a Mode of it: Neither of theſe could be his Meaning; he could only mean, that that Portion of Matter, to which Motion is ſuperadded, has ſtill the Eſſence of Matter. Who doubts it? And therefore is intirely diſtinct from the Motion ſuperadded, which is really and truly nothing leſs than an Emanation or Impreſſion from the original and eternal Fountain of of Life and Power; and, conſequently, intirely diſtinct from Matter. If Solidity, Inactivity, and Reſiſtance, be the eſſential Properties of Matter, it will unavoidably follow, that all thoſe Effects, commonly aſcribed to certain natural Powers reſiding in Matter, are immediately produced by the Power of an immaterial Being, who firſt created this dead Subſtance Matter, originally impreſſed, and ſtill continues to impreſs, Motion upon it. Now whatſoever begins Motion where it was not, and ſtops it where it was, that effects a Change from Reſt to Motion, and from Motion to Reſt, and that arbitrarily, can never be Matter, whoſe eſſential Property it is neceſſarily to reſiſt all Change of its State, either of Reſt or Motion. I therefore conclude, that whatever Principle or Being can arbitrarily effect a Change of the preſent State of Reſt or Motion, in that Portion of Matter

which

which compoſes the Body of any Animal, cannot be the Matter of the Body itſelf, which neceſſarily reſiſts or oppoſes all Change of its preſent State, and therefore muſt be concluded to be an active, immaterial, and ſpiritual Subſtance, which, without any Violence to Philoſophy, we may venture to call a Soul. Pardon me, Madam, for leading you into this intricate dry Speculation; my Subject led me into it, and required ſome little Examination in this Place. Some further Conſiderations upon this Subject, and the Reverend Father's deviliſh Contrivance to account for all animal Functions and Operations, without allowing them to have Souls, we ſhall defer to a more proper Place, and proceed to the next Head of Inquiry.

II. *Of the Neceſſity of a Language between Brutes.*

By Language we are not only to underſtand a Sequel of articulate Sounds, by which Men have agreed to expreſs their Ideas and Sentiments to each other, but any Sort or Kind of inarticulate Sounds, Geſtures, or Motions, by which, in the ſeveral Tribes and Families of the Brute-Creation, the Individuals communicate their Sentiments, their Wants, their Deſires, to each other; and theſe are, no doubt, as different as the Species themſelves, and as expreſſive and ſignificant to them as our moſt articulate Sounds can be to us. Of this there can be no Manner of Doubt, eſpecially among thoſe that live in Society, as particularly Pigeons, Rooks, Swallows, and Storks, among Birds; Bees and Ants among Inſects; and particularly the Beavers among Beaſts; and no doubt

but

but there muſt be the ſame among Fiſhes, thoſe eſpecially which, at certain Seaſons, remove in Shoals to different Parts of their Element. All, and each of theſe, ſpeak, undoubtedly, a Language proper and peculiar to their Species, which are as expreſſive and intelligible to them, as our Language is to us; and may not improperly be called the different Dialects of the Language of Nature.

Our Author, in the midſt of this Inquiry, has dropped an Expreſſion, which I cannot underſtand, as having no apparent Relation to his Subject, or any Connection with what goes before, or follows after. *Page* 27, he ſays, *Angels ſpeak to each other, yet have no Voice.* How bold, how crude, how unphiloſophical is this Expreſſion? Have Angels a Voice to ſpeak to us, and none to ſpeak to one another? Did he never read of the Converſation of Angels with the Patriarchs and Holy Men of the Old Teſtament? Of the Angel *Gabriel* delivering a Meſſage from God to *Zacharias*, concerning the Birth of *John* the Baptiſt, *Luke* i. and another to the Bleſſed Virgin, concerning the Incarnation of our Lord *Jeſus Chriſt*? Did he never read of *the Voice of the Archangel*, 1 Theſſ. iv. 16? If he only means, that they have not a Voice like us, articulated by the Organs of the human Body, and different Modulations of the Air; Who diſputes it? But is this ſufficient to juſtify him, in ſaying they have no Voice? Does he allow a Voice, or ſomething equivalent to it, to the loweſt Orders of Brutes and Inſects, and will he allow none to the higheſt Orders of intellectual Beings? How ſurprizing, how unaccountable is this? Surely he had as mean an Opinion of the good Senſe of the fine Lady, to

whom he was writing, as he had a good one of his own. But to return:

He obſerves, very juſtly, that we have a thouſand Ways of expreſſing our Paſſions, our Sentiments, our Hopes and Fears, our Deſires and Wants, our Joys or Sufferings, without the Mediation of Words. *When we are pleaſed* (ſays he, pag. 23.) *every thing in us ſpeaks: Do we not continually ſpeak, by certain Looks, by a Motion of the Head, a Geſture, nay, the leaſt Sign in the World?* Ay! and when we are diſpleaſed or angry, we can as eaſily make ourſelves underſtood by Looks and Geſtures, as by the plaineſt, and moſt expreſſive Language. How often have I ſeen thoſe lovely Eyes of yours, rebuking, with unutterable Eloquence, the aſſuming Coxcomb, and the malicious Prude, into Silence and Good-manners? How many melting Addreſſes have you received from the Eyes of your languiſhing Admirers, who had neither Courage nor Merit enough to addreſs themſelves in any other Language? In ſhort, languiſhing modeſt Lovers reſemble a Nation or Society of dumb People, who are never at a loſs for a Set of ſignificant Looks, Motions, and Geſtures, to ſupply the Want of Words, and Defect of other Expreſſions; and which form a Language as expreſſive and intelligible to them, as the moſt articulate Language in the World can be to other People. Now, can any one reaſonably doubt, whether the brute Animals have the Power and Means of doing the ſame? It is, I think, undeniable, that they have all a knowing Faculty; but to what purpoſe can we ſuppoſe the all-wiſe Author of Nature has given them this Faculty, but to enable them to provide for their Wants, their

Preſervation, and whatever is fit for their Condition, and ſuitable to the peculiar kind of Life he has appointed for them. Let us, moreover, conſider that many Species of Birds, Beaſts, and Inſects, are made to live in Society at large, and others to live in a kind of domeſtic Society, Male and Female cohabiting together, in a kind of Family, for the Education of their young ones. Now, do but conſider what Uſe could the firſt Species make of their Underſtanding, for the Preſervation and Welfare of their Society, and of courſe for their own peculiar Good, ariſing from the public Proſperity, if the Members of that Society have not among themſelves a common Language perfectly known to every one of them? What Uſe could they make of their Knowledge and Underſtanding, if they had not ſome Method of communicating their Knowledge, Advice, and Aſſiſtance, to each other? If they could not underſtand, or be underſtood by each other, they could neither give nor receive any Comfort, Aſſiſtance, or Help, from Society, and without ſuch a Communication it would be abſolutely impoſſible for ſuch a Society to ſubſiſt; in a Word, no more Communication, no more Society.

For the better underſtanding the Neceſſity of this Communication, let us take a nearer View of thoſe particular Families among the Beaſts, Birds, and Inſects, that ſeem moſt to want and to uſe it, thoſe I mean that live in Society. Among the Beaſts, we will particularly conſider the Beaver, who, for his ſingular Sagacity, Patience, Induſtry, and Skill in Architecture, ſeems to excel all the quadrupede Fa-

mily. " * The Beaver is a Creature particularly " remarkable for the uſe made of his Skin, but moſt " of all, for the Dexterity with which he builds his " Habitation. The Beaver, whether Male or Fe- " male, has four Bags under his Inteſtines, impreg- " nated with a reſinous and liquid Subſtance, which, " when it is ejected, ſettles into a thick Conſiſt- " ence, of which he makes a ſingular Uſe in the " building his Habitation. The Phyſicians call it " *Caſtor*, and preſcribe it as an excellent Remedy " againſt Poiſons, Vapours, and other Indiſpoſitions; " when it grows old, it blackens and degenerates " into a dangerous Poiſon. He is furniſhed with " three very uſeful Implements for building, his " Teeth, his Paws, and his Tail. His Teeth are " ſtrong and deeply riveted into his Jaws, with a " long and crooked Root; with theſe he cuts, as " well the Wood for his Building, as that which " furniſhes him with his Food. His fore Feet re- " ſemble thoſe of ſuch Animals as hold what they " eat in their Paws, as Apes for inſtance, Rats, and " Squirrels; with theſe Feet, he digs, ſoftens, and " works the Clay, which is extremely ſerviceable to " him. His hind Feet are accommodated with Mem- " branes, or large Skins between his Toes, like " thoſe of Ducks and other Water-Fowl. His Tail " is long, a little flat, intirely covered with Scales, " ſupplied with Muſcles, and perpetually lubricated " with Oil or Fat. This Animal, who is an Ar- " chitect from his Nativity, uſes his Tail inſtead of " a Hod, for the Conveyance of his Clay or Mortar,

* Spectacle de la Nature, *Dial.* 12, *p.* 77.

" and

" and a Trowel to ſpread and form it into an In-
" cruſtation; the Scales prevent theſe Materials from
" penetrating the Tail with their Cold and Moiſture;
" but the Scales as well as the Tail would be in-
" jured by the Air and Water, if it were not for
" the Prevention of an Oil, which he diſtributes all
" over them with his Snout; and the four Bags, I
" have mentioned, are undoubtedly the Magazine of
" this Fluid.

" The Beavers inhabit the ſame Manſion in great
" Numbers, unleſs violent Heats, or Inundations,
" the Purſuits of Hunters, Scarcity of Proviſions, or
" an extraordinary Increaſe of their Offspring, oblige
" them to ſeparate. In order to fix their Settle-
" ment, they chooſe a Situation that abounds with
" Proviſions, and is waſhed by a Rivulet, where they
" may form a convenient Reſervoir of Water for
" their Bagnio. They begin with building a Mole
" or Cauſey, in which the Water may riſe to a
" level with the firſt Story of their Habitation.
" This Cauſey at the Foundation may contain ten or
" a dozen Feet in Thickneſs: It deſcends in a Slope
" on the Side next the Water, which, in proportion
" to its Elevation, gravitates upon the Work, and
" preſſes it with a ſtrong Tendency towards the
" Earth. The oppoſite Side is raiſed perpendicular
" like our Walls, and the Slope, which at its Baſis
" is twelve Feet broad, diminiſhes towards the Top,
" whoſe Breadth does not exceed two Feet. The
" Materials of this Work are Wood and Clay.
" The Beavers, with admirable Facility, cut the
" Pieces of Wood as thick as one's Arm, others as
" large as one's Thigh, and from two to four, five,

" or ſix Feet in length; and ſometimes more, in " proportion to the Aſcent of the Slope: They drive " the Extremity of theſe very near each other into " the Earth, and take care to interlace them with " other Stakes more ſlender and ſupple. But as the " Water, without ſome Prevention, would glide " through the Cavities, and leave the Reſervoir " dry, they have recourſe to a Clay, which they " preſently know how to procure, and with it they " cloſe up all the Interſtices both within and with- " out; and this intirely prevents all Evacuation; " they continue to raiſe the Dyke proportionable to " the Water's Elevation and Plenty. They are " likewiſe very ſenſible, that their Materials are not " ſo eaſily tranſported by Land as by Water, and " therefore take the Opportunity of its Increaſe, to " ſwim with Mortar placed on their Tails, and " Stakes of Wood between their Teeth, to every " Place where they have occaſion for thoſe Ma- " terials. If the Violence of the Water, or the " Foot-ſteps of Hunters, who paſs over their Work, " damage it in any degree, they immediately repair " the Fracture, viſit all the Edifice, and with inde- " fatigable Application, refit and adjuſt whatever " happens to be diſconcerted; but when they are " too frequently perſecuted by the Hunters, they only " work in the Night, or elſe diſcontinue their La- " bours.

" When the Cauſey or Dyke is completed, they " begin to form their Cells, which are round or oval " Apartments, divided into three Partitions, raiſed " one above another; the firſt is ſunk below the Level " of the Dyke, and generally full of Water; the other

" two

" two are formed above it. They raiſe this Struc-
" ture in a very ſolid Manner, on the Edge of their
" Cauſey, and always in Stories, that in caſe the
" Water ſhould aſcend, they may remove to a higher
" Situation; if they find any little Iſland near the
" Reſervoir, they fix the Dwelling there, which is
" then more ſolid, and they leſs incommoded with
" the Water, in which they are capable of continuing
" but a ſhort Time; but if they are not favoured
" with this Advantage, they drive Stakes into the
" Earth with their Teeth, to fortify the Building
" againſt the Winds and Water. At the Bottom
" they ſtrike out two Openings to the Stream; one
" conducts them to the Place where they bathe, and
" which they always keep very decent; the other is
" a Paſſage to that Quarter, where they carry out
" every thing that would ſoil or rot the upper Apart-
" ments. There is a third Aperture much higher,
" calculated to prevent their being ſhut up, when the
" Ice has cloſed the Openings into the lower Lodg-
" ments. They ſometimes build their Houſe intirely
" on the dry Land, and ſink Ditches five or ſix Feet
" deep, in order to deſcend to the Water. They
" employ the ſame Materials and Induſtry in the
" Structure of their Dwelling, as they uſe for their
" Cauſey. The Walls of the Building are perpendi-
" cular, and two Feet thick. As their Teeth are
" more ſerviceable than Saws, they cut off all the Pro-
" jections from the Wood, that ſtand out beyond the
" Perpendicular of the Wall, after which they work
" up a Mixture of Clay and dry Glaſs, into a kind of
" Mortar, with which, by the Aid of their Tails,
" they rough-caſt the Out and Inſides of the Work.

" The Edifice is vaulted within, like the Handle " of a Baſket, and generally riſes in an oval Figure. " The Dimenſions are proportioned to the Number " of the intended Inhabitants. Twelve Feet in " Length, and ten in Breadth, are ſufficient for eight " or ten Beavers; if the Number increaſes, they in- " large the Place accordingly. It has been aſſerted " for a Truth, that there have been found above " four hundred of theſe Creatures, in different " Lodgments, communicating with one another. " But theſe popular Societies are very rare, becauſe " they are too unmanageable and tumultuous, and " the Beavers are generally better acquainted with " their own Intereſts. They aſſociate to the Num- " ber of ten or a dozen, and ſometimes a few more: " They are a Set of amicable and ſagacious Inhabi- " tants, in whoſe mutual Society they may propoſe " to ſpend the Winter together in a very agreeable " Manner; they are gifted with a natural Arith- " metic, which enables them to proportion the Place " and Proviſions to the Neceſſities of the Company; " and as it is cuſtomary for every Individual to con- " tinue in the conſtant Poſſeſſion of his own Cell, " they never charge themſelves with unneceſſary Ex- " pences for any accidental Gueſts.

" There are ſome Beavers, called *Terours*, who " make their Abode in Caverns dug in a riſing " Ground, either on the Shore, or at ſome Diſ- " tance from the Water, to which they ſcoop out " ſubterranean Trenches from their Caverns, which " deſcend from ten to an hundred Feet in Depth. " Theſe Trenches furniſh them with Retreats, ſitu- " ated at unequal Heights, and wherein they enjoy a

" Shelter

" Shelter from the Water when it aſcends. Their " Beds are made of Chips, which ſerve them inſtead " of a Quilt; and of Graſs, which accommodates " them in the Nature of a Feather-bed.

" All theſe Works, eſpecially in the cold Regions, " are completed in *Auguſt* or *September*; after which " Period, they furniſh themſelves with Proviſions. " During the Summer Seaſon they regale themſelves " with all the Fruits and Plants the Country pro- " duces. In the Winter they eat the Wood of the " Aſh, the Plane, and other Trees, which they ſteep " in Water, in Quantities proportionable to their " neceſſary Conſumption; and they are ſupplied with " a double Stomach, to facilitate the Digeſtion of " ſuch a ſolid Food, at two Operations. They cut " Twigs, from three to ſix Feet in Length; the " large ones are conveyed by ſeveral Beavers to the " Magazine, and the ſmaller by a ſingle Animal: " But they take different Ways, each Individual has " his Walk aſſigned him, to prevent the Labourers " from being interrupted by their mutual Occaſions. " The Dimenſions of their Pile of Timber are re- " gulated in proportion to the Number of the In- " habitants; and it has been obſerved, that the Pro- " viſion of Wood for ten Beavers, comprehended " thirty Feet in a ſquare Surface, and ten in Thick- " neſs. Theſe Parcels of Wood are not piled up in " one continued Heap, but laid croſs one another, " with Interſtices between them, that they may the " better draw out what Quantity they want, and " always take the Parcel at the Bottom, which lies " in the Water: They cut this Wood into ſmall " Particles, and convey it to their Cells, where the

" whole

"whole Family come to receive their particular "Share. Sometimes they expatiate in the Woods, "and regale their Young with a new Collation. "The Hunters, who are ſenſible that theſe Crea- "tures love green Wood better than old, place a "Parcel of the former about their Lodge, and "then have ſeveral Devices to enſnare them. When "the Winter grows ſevere, they ſometimes break the "Ice; and when the Beavers come to the Opening, "for the Benefit of the Air, they kill them with "Hatchets, or make a large Aperture in the Ice, "and cover it with a very ſtrong Net, and then "overturn the Lodge; upon which, the Beavers, "who think to eſcape in their uſual Way, by flying "to the Water, and emerging at the Hole in the "Ice, fall into the Snare, and are taken."

Among the Birds, let us take a View of the different Tribes of thoſe which are particularly called Birds of Paſſage, who paſs in great Bodies or Flocks from one Climate to another; ſome ſeeking for a cold, others a hot, others a temperate Region: Such particularly, as Quails, Swallows, Wild Ducks, Plovers, Woodcocks, and Cranes *. In the Spring, the Quails paſs from *Africa* into *Europe*, to find a more tolerable and moderate Summer than they could enjoy in the Country from whence they came. Toward the Cloſe of Autumn, they return over the *Mediterranean*, to obtain in *Barbary* and *Egypt* a gentle Heat, correſpondent to the Climates they abandoned, when the Sun was on the other Side of the

* Spectacle de la Nature, *Dial.* 11. *p.* 48, 49, 50.

Equator.

Equator. They take their Flight in Troops that ſometimes reſemble Clouds; they frequently cover Ships, and the Sailors take them without Difficulty.

As for the Swallows, it was uſually thought that they croſſed the Seas at the different Seaſons of the Year; but it is much more probable, that, in theſe *Northern* Countries they conceal themſelves in the Caverns of the Earth, riveted to one another with their Claws and Bills. They flock to Places unfrequented by Men, or even bury themſelves in the Water; the Precaution they take to lubricate their Feathers with their own Oil, and to roll themſelves up like a Ball, preſerves them in the Water, and even under the Ice. They are there benumbed, and paſs the whole Winter without Motion. The Heart, however, has a conſtant Palpitation, and the Warmth revives them at the Return of the Spring; they then reviſit their former Habitations, and each Individual finds out his own Country, and even his particular City, Village, and Neſt.

As to Wild Ducks and Cranes, both the one and the other, at the Approach of Winter, fly in queſt of more favourable Climates: They all aſſemble at a certain Day, like Swallows and Quails, they decamp at the ſame time, and it is very agreeable to obſerve their Flight; they generally range themſelves in a long Column like an I, or in two Lines united like an V reverſed. The Duck, or Crane, who forms the Point, cuts the Air, and facilitates a Paſſage to thoſe that follow; but he is charged with this Commiſſion only for a certain Time, at the Concluſion of which, he wheels about into the Rear, and another takes his Poſt. It is very common, but yet a very ſurpriſing

Obſerva-

Obſervation, to ſee how regularly the Swallows meet upon a certain Day, in order to depart all together, and every Circumſtance of their Journey has ſomething in it almoſt miraculous in their Progreſs over Seas and Kingdoms; one knows not which to admire moſt, the Force that ſuſtains them in ſo long a Paſſage, or the Order in which the whole is accompliſhed. Who acquainted their Young, that it would ſoon be neceſſary for them to forſake the Land of their Nativity, and travel into a ſtrange Country? Why do thoſe who are detained in a Cage expreſs ſo much Diſquietude at the Seaſon for the uſual Departure, and ſeem to be afflicted at their Inability to join the Company? What particular Bird charges himſelf with the Care of aſſembling a Council, to fix the Day of their Removal? Who ſounds the Trumpet to inform the Tribe of the Reſolution taken, that each Party may be prepared? Whence have they their Almanack, to inſtruct them in the Seaſon and the Day when they are to be in Motion? Are they provided with Magiſtrates and Officers to preſerve the Diſcipline which is ſo extraordinary among them? For not one of them diſlodges till the Proclamation has been publiſhed, and not a Deſerter is ſeen on the Day that ſucceeds their Departure. Have they Charts to regulate their Voyage by? Are they acquainted with the Iſlands where they may reſt, and be accommodated with Refreſhments? Are they furniſhed with a Compaſs to guide them infallibly to the Coaſt they would ſteer to, without being diſconcerted in their Flight by Rains or Winds, or the diſmal Obſcurity of many Nights? Or are they endued with a *Reaſon ſuperior to that of Man*, who has not Courage to attempt ſuch a Paſſage, without

a Multitude of Machines, Precautions, and Proviſions? Where would be the Danger or Abſurdity of aſcribing all this to *Reaſon?* A *Reaſon* limited and circumſcribed within the narrow Bounds of their own Sphere. *A Reaſon* ſufficient to direct them to the Means of preſerving and increaſing their ſeveral Families, and anſwering the ſeveral Ends of their Being, and the Purpoſes of their Creation. *A Reaſon not ſuperior to that of Man*, becauſe the *Reaſon of Man* is vaſt or comprehenſive, taking in the whole Compaſs of Nature, looking forwards and backwards into Eternity; whereas the Sphere of Action allotted to Brutes is contracted into a very narrow Compaſs, and confined to a few Articles of Life and Action; in which too, perhaps, the exquiſite Structure of their Organs, and the Temuity and Purity of their Juices and animal Spirits, not corrupted, or impaired by Luxury and Intemperance, may poſſibly give them a conſiderable Advantage over the greater Part of the human Species. But more of this in its proper Place.

Let us next deſcend to the various Tribes of Inſects, which, though vile and contemptible in their Appearance, yet each of them, in their ſeveral Ranks and Stations, proclaim aloud the infinite Wiſdom and Power of their Creator. Their Variety, their Diſpoſitions, their Sagacity, their Policy, their Induſtry, the wonderful Proportion of their Organs, the Delicacy of their Structure, and a thouſand other Curioſities obſervable in every Species, are Matter of infinite Delight and Pleaſure to a curious and inquiſitive Genius; but were we able to examine them in a nearer View, could we be capable of knowing the direct Purpoſes of infinite Wiſdom in their Creation, the Rela-

tion

tion they bear, and the harmonious Proportion they ſtand in, to the univerſal Syſtem, it would afford us infinite Matter of Aſtoniſhment and Surprize, as well as of religious Reverence and Adoration to their Omnipotent Creator. Small and contemptible as they appear to us, they are really formed with the moſt exquiſite Symmetry, the moſt delicate Proportion. Vulgar Prejudice may conſider them as the Effect of Chance, and the Refuſe of Nature; but an attentive Eye, aſſiſted by the Help of Microſcopes, diſcovers in them aſtoniſhing Marks of infinite Wiſdom, which, far from neglecting them, has been particularly careful to clothe, arm, and accommodate them with all the Inſtruments and Faculties neceſſary to their Condition. This it is * that has arrayed them even to a Degree of Complaiſance, by laying out ſuch a Profuſion of Azure, Green, and Vermilion, Gold, Silver, and Diamonds, Fringe, and Plumage upon their Robes, their Wings, and the Ornaments of their Heads. We need only behold the Ichneumon, *Spaniſh* Dragon, and Butterfly, nay, a Caterpillar itſelf, to aſtoniſh us with this Magnificence. The ſame infinite Wiſdom, which has been ſo liberal in their Ornaments, has completely armed them for making War, and aſſaulting their Enemies, as well as defending themſelves. The Generality of them are provided with ſtrong Treeth, a double Saw, a Sting with two Darts, or vigorous Claws, and a ſcaly Coat of Mail, for the Defence of their whole Body. The Safety of the greateſt Part of them conſiſts in the Agility of their Flight, by which they eaſily avoid the

* Spectacle de la Nature. *Dial.* 1, *p.* 7, 8.

Danger

Danger that threatens them: Some by the Aſſiſtance of their Wings, others by a Thread that ſupports them, when, from the Leaves on which they live, they throw themſelves at a Diſtance from their Enemy; and others, by the Spring of their Hind-feet, whoſe Elaſticity immediately launches them out of the Reach of Danger; and, when they are deſtitute of Force, Stratagem, and Cunning, ſupply the Want of the common and ordinary Means of their Preſervation.

This is very wonderful; but our Wonder increaſes, when we attentively conſider the different Organs and Implements with which each of them work in their ſeveral Profeſſions: Some ſpin, and have a Couple of Diſtaffs and Fingers to form their Thread; others make Nets and Lawn, and, for that Purpoſe, are provided with Shuttles and Clues of Thread. There are ſome who build in Wood, and are therefore ſupplied with two Bills for cutting their Timber. Others make Wax, and have their Shops furniſhed with Rakers, Ladles, and Trowels. Moſt of them have a Trunk, more wonderful for its various Uſes than the Elephant's, and which, to ſome, ſerves for an Alembic for the Diſtillation of a Syrup Man can never imitate; to others it performs the Office of a Tongue; many employ it a Drill for piercing, and the Generality of them uſe it as a Reed for Suction. Several, whoſe Heads are fortified with a Trunk, a Saw, or a Couple of Pincers, carry in the other Extremity of their Bodies an Augur, which they lengthen and turn at Diſcretion; and, by that means, dig commodious Habitations for their Families in the Heart of Fruits, under the Bark of Trees, in the Subſtance of Leaves or Gems,

Gems, and frequently in the hardeſt Wood itſelf. There are few who have excellent Eyes, but have likewiſe an additional Benefit of a Couple of Horns, or *Antennæ*, that defend them; and as the Animal moves along, eſpecially in the dark, make a Tryal of the Way, and diſcover, by a quick and delicate Senſation, what would defile, drown, or endanger them; and if they find theſe Horns moiſtened by any offenſive Liquor or bend by the Reſiſtance of a ſolid Body, the Animal is warned of the Danger, and turns another Way. Now all theſe Motions, even of the minuteſt Animals, however accidental or capricious they may appear to us, are as really directed to a certain End, as thoſe of the largeſt Beings: We ſhall find all the Sagacity and Cunning we admire in a Fox, for chooſing himſelf an advantageous Kennel, providing for himſelf and his Family the Neceſſaries of Life, and avoiding the Snare of the Gin, and the Perſecution of the Hunter: The ſame Induſtry with which we ſee a Bird build itſelf a convenient Neſt, provide for the Subſiſtence of itſelf and Young-ones, and elude the Snares of the Fowler; you will find the ſame Care, the ſame Sagacity, actuating the ſmalleſt Inſect for the Preſervation of itſelf, and its minute Poſterity. The Parent is ſeldom or never deceived in the natural Choice of Means for its own Preſervation, or the Security and Education of its Young-ones. Diſſolve a Grain of Pepper in Water, you may diſcover, by the Help of a Microſcope, Worms of an incredible Smallneſs, ſwimming in the Fluid. The Parent, who knows this to be their proper Nouriſhment, never lays her Eggs in any other Place. Look through a Microſcope at a Drop of Vinegar,

Vinegar, there you will diſcover a Number of little Eels, and never any other Animals, becauſe one particular Creature knows, that Vinegar, or the Materials that compound it, is proper for her Family, and therefore depoſits them either in that Matter, or the Liquor itſelf, and no where elſe. * In thoſe Countries where the Silk-worm feeds at large in the Fields, her Eggs are only to be found in the Mulberry-tree: It is eaſy to ſee what Intereſt determines her to that Choice. You will never find upon a Cabbage any Eggs of the Caterpillar that eats the Willow; nor ſee upon the Willow the Eggs of any Caterpillar who feeds upon Cabbage. The Moth ſeeks for Curtains, Woollen Stuff, dreſſed Skins, or even Paper, becauſe its Materials are Fragments of Cloth, which have loſt the bitter Flavour of Hemp, by the working of the Paper-mill. In ſhort, every Species of Animals, from Man the Lord of the Creation, to the minuteſt Inſect that the naked Eye or the Microſcope can diſcover, act with Regularity and Uniformity, with all the Marks of Wiſdom, Sagacity, and Prudence, within their ſeveral Spheres of Action, for the Preſervation of their Being, the Propagation of their Species, and anſwering the ſeveral Ends and Purpoſes of Providence in their Creation, and the Rank which they hold in the Syſtem of Nature.—But what am I doing!—Pardon me, Madam; my Purſuit of this copious and delightful Inquiry has led me off from the main Queſtion I propoſed to conſider, which was, the Neceſſity of ſome Language, ſome Means of communicating the Sentiments, Wants, Inclinations, and

* Spectacle de la Nature. *Dial.* 1. *p.* 19.

Deſires of the Individuals of every Society and Family, in order to conſult and provide for the Safety and Happineſs of the whole. The mutual Wants of Society, the Care and Education of a Family muſt be, in ſome Senſe, and to a certain Degree, the ſame in all Societies and Families of Birds and Beaſts, Reptiles and Inſects, as well as of Men; and, without ſome kind of Language, ſome Method of Communication, thoſe Wants could never be known, nor thoſe Neceſſities effectually ſupplied. All Creatures, therefore, that live in Society, who divide the ſeveral Duties and Offices of that Society among the Individuals, who appoint to every Member their diſtinct Offices, their peculiar Poſts, their particular Provinces, muſt of neceſſity have ſome Language, be it what it will, ſince, without this Help, it is quite impoſſible for any Society to ſubſiſt. Now, though all Animals do not incorporate in large Societies; yet all have Families, domeſtic Engagements, Cares, and Neceſſities, which require mutual Help and Aſſiſtance, and by conſequence a certain Language, by which their mutual Wants, Inclinations, and Neceſſities may be diſcovered and made known to each other; ſo that every Species of Animals ſeem to have the ſame Want of a Language, of ſome kind or another, as thoſe who live in great Societies; for as all Societies are but Aſſociations of Families or Individuals, whatever infers the Neceſſity of a Language in one Caſe, infers it equally in all.

It would be hard to aſſign a Reaſon why Nature, or rather, the All-wiſe Author of Nature, who always acts uniformly, ſhould deny ſome of them a Privilege he has granted to the reſt. It is a general Ob-

ſervation that all the Productions of Nature are uniform; that as ſhe is ſparing in Superfluities, ſo ſhe is rather profuſe in Things neceſſary, and, upon the whole, does nothing in vain: But is it not neceſſary that a Couple of Animals, joined to form a Houſhold and Family together, a Couple of Birds, for inſtance, ſhould be able to underſtand, and mutually to impart their Sentiments and Thoughts to each other? Let us return to the old Suppoſition of two People abſolutely dumb, living together in the ſame Houſe, without the Aſſiſtance of any other Perſon, I defy the Union to ſubſiſt, if they have no Means left of agreeing about their Affairs, and expreſſing their mutual Wants and Neceſſities. Two Sparrows, two Foxes, two Whales will lie under the ſame Impoſſibility of living together; and all the Inconveniencies of the dumb Society I have mentioned, will be ſeen in their reſpective Families: In a Word, the Neceſſity of a Language between a Huſband and his Wife, to enable them to live together, upon which human Societies ſubſiſt, is, in due degree, the ſame in all the Species of Beings below them, in every Tribe and Family of the Brute-Creation *. Could it be ſuppoſed that there were any Race of Animals in the Univerſe capable of producing their Kind in abſolute Solitude, without the Intervention of a different Sex, it muſt be confeſſed the Faculty of Speech to them would be quite a uſeleſs Talent; but wherever two Beaſts, or two Birds, ſhall ſtand in an habitual Need of each other, and form among them a laſting Society, they muſt of Neceſſity ſpeak to each other. How is it to be conceived, that, in

* Philoſoph. Amuſement, *p.* 36, 37, *&c.*

the Gallantry of their firſt Addreſſes to each other, their mutual Concern and Vigilance for each other's Welfare, and the neceſſary Cares that attend the Education of their Families, they ſhould not have a thouſand Things to ſay to each other? It is impoſſible, in the Order of Nature, that a Sparrow, or a Turtle, that is fond of his Mate, ſhould be at a Loſs for proper Expreſſions to diſcover the Tenderneſs, the Jealouſy, the Anger, the Fears he entertains for her, in the ſeveral Incidents of Life that muſt ariſe betwixt the moſt loving Couple, in the Courſe of a long Cohabitation. He muſt ſcold her when ſhe plays the Coquet, he muſt bully the Sparks that make Attempts upon her Virtue, he muſt be able to underſtand her when ſhe calls to him; he muſt, whilſt ſhe is aſſiduouſly ſitting upon her Brood, be able to provide Neceſſaries for her, and know diſtinctly what it is ſhe wants or calls for, whether it be ſomething to eat, or Materials to repair her Neſt; in all which, a Language, of ſome ſort or other, is abſolutely neceſſary.

Our Author reaſons ſo pertinently and conſiſtently upon this Head, that I ſhall chooſe to give you the two or three following Paragraphs in his own Language.

" Many Beaſts, one will ſay, have not a ſettled " and permanent Houſhold like Birds (for, by- " the-bye, Birds are the moſt perfect Model of con- " jugal Conſtancy and Fidelity): This I very well " know, and their Number is even very great. Such " are Dogs, Horſes, Deer, and almoſt all Quadru- " pedes, Fiſhes, and Reptiles. But I ſhall always in- " ſiſt upon a Principle, granted and acknowledged as " certain; Nature is too much like herſelf in Pro-

" ductions of one and the ſame Genus, as to have
" put between Beaſts ſo eſſential a Difference, as that
" of ſpeaking, or not ſpeaking at all, would be.
" Upon this Principle it is, that, though we hardly
" know the Seeds of Coral, of Muſhrooms, of
" Truffles, or Fern, we are, nevertheleſs, perſuaded
" that theſe Plants proceed from Seeds, becauſe it
" is the Manner in which Nature produces all
" the reſt. Let us then conclude, that if Nature has
" given to Beaſts (or Animals) living in Society, and
" in a Family, the Faculty of Speaking; ſhe has,
" doubtleſs, beſtowed the ſame Advantage on all the
" reſt. For we are not now upon thoſe accidental
" Differences which Nature loves to diverſify in the
" different Species of the ſame Genus: There are
" not, perhaps, in the whole World, two Faces
" perfectly alike; but yet all Men have a Face.
" There are, among the ſeveral Species of Animals,
" Differences ſtill greater: Some have Wings, others
" have Fins, ſome Feet and Legs; the Serpents have
" none of theſe: But all Animals have the Faculty
" of moving and tranſporting themſelves wherever
" they pleaſe, according to their Wants. Among
" Animals, there are ſome that ſee and hear more or
" leſs perfectly; but yet they all hear and ſee. It is
" the ſame Thing with the Faculty of Speech: This
" Faculty, perhaps, is more perfect in the Beaſts which
" live in Societies and form Families; but it being in
" ſome, we muſt believe it to be in all of them; but
" more or leſs perfect, according to their reſpective
" Wants.

" It is even obſervable, that the Animals who
" live neither in Society, nor in a ſettled Family, yet

" have in each Species a Sort of Commerce or So-
" ciety among themſelves. Such are the Quadru-
" pedes, the Fiſhes, the Reptiles, the Birds them-
" ſelves independently of their Houſhold, as Star-
" lings, Partridges, Ravens, Ducks, and Hens.
" Now what Advantage could theſe Creatures have
" by endeavouring to live in Society one with another,
" if they did it not for mutual Aſſiſtance, and reci-
" procally to have the Benefit of their Knowledge,
" Diſcoveries, and of all the Helps they can afford
" each other; and how could they do ſo, if they do
" not underſtand one another? All the Arguments I
" have already uſed, to prove that the Creatures
" which live in Society muſt have a Language, here
" again find their Place and their whole Energy. All
" the Difference muſt be only in the Degrees of *Plus*
" and *Minus*; and if we judge of this only by Mat-
" ters of Facts, perhaps there is no Difference at all.
" The Wolves, for inſtance, hunt with great
" Skill, and together contrive warlike Stratagems.
" A Man, croſſing a Frith, ſaw a Wolf, who ſeemed
" to be watching a Flock of Sheep. He informed
" the Shepherd of it, and adviſed him to cauſe the
" Animal to be purſued by his Dog: I ſhan't be
" ſuch a Fool, replied the Shepherd; the Wolf yon-
" der is there only to divert my Attention, and another
" Wolf, who is working on the other Side, only
" watches the Moment when I ſhall ſet my Dogs
" upon this, to ſnatch one of my Sheep from me.
" The Man who was paſſing by, willing to be ſa-
" tisfied of the Fact, promiſed to pay for the Sheep;
" and the Thing happened juſt as the Shepherd had
" ſaid it would. Does not a Stratagem ſo well con-

" certed

" certed evidently ſuppoſe that the two Wolves had
" agreed together, one to ſhew, and the other to hide
" himſelf? Now how is it poſſible to agree in this
" manner without the Help of Speech.

" A Sparrow finding a Neſt that a Martin had juſt
" built, ſtanding very convenient for him, poſſeſſed
" himſelf of it. The Martin, ſeeing the Uſurper in
" her Houſe, called for Help to expel him. A thou-
" ſand Martins came full ſpeed and attacked the
" Sparrow; but the latter being covered on every
" Side, and preſenting only his large Beak at the
" Entrance of the Neſt, was invulnerable, and made
" the boldeſt of them, who durſt approach him, to
" repent their Temerity. After a Quarter of an
" Hour's Combat, all the Martins diſappeared.
" The Sparrow thought he had got the better, and
" the Spectators judged that the Martins had aban-
" doned their Undertaking. Not in the leaſt. Im-
" mediately we ſaw them return to the Charge; and
" each of them having procured a little of that tem-
" pered Earth with which they make their Neſts, they
" all at once fell upon the Sparrow, and incloſed him
" in the Neſt to periſh there, though they could not
" drive him thence. Can you imagine, Madam,
" that the Martins could have been able to hatch and
" concert this Deſign all of them together without
" ſpeaking to each other?

" Wonders are recounted, by Travelers, of the
" Monkeys, when they go a plundering; a Troop
" of Soldiers, when they go a forraging, cannot
" march in greater Order, or with more Precaution.
" I could mention, and you can eaſily recollect, a
" thouſand other Inſtances of the ſame Nature; but

" this would require a Volume, and I aim only at
" ſupporting my Argument. Men hitherto have al-
" ways made uſe of theſe Inſtances to prove that
" Beaſts have a knowing Faculty; and they have
" been in the right ſo to do, becauſe it is really incon-
" ceivable that Beaſts can do ſuch ſingular Actions
" without Knowledge; but we have not ſufficiently
" examined into the Merits and Bottom of this Que-
" ſtion: For if it be abſolutely impoſſible for Beaſts
" to perform theſe Actions without ſpeaking, we are
" moreover obliged to conclude, that they have a
" Faculty of ſpeaking to each other. Now, Madam,
" I would beg of you here to obſerve, that this is
" not an Opinion or a Syſtem founded upon mere
" Conjecture or probable Explications, but an Ar-
" gument ſupported by ſenſible and palpable Facts;
" I ſay ſenſible Matters of Fact, ſuch as theſe I have
" juſt been alledging, and a thouſand others of every
" Kind. Enter into a Wood where there are a Parcel
" of Jays, the firſt then that ſees you gives the Alarm
" to the whole Troop. Magpyes, Blackbirds, and
" almoſt all the feathered Kind, do the ſame. Let
" a Cat but ſhew herſelf upon the Top of a Houſe, or
" in a Garden, the very firſt Sparrow that perceives her,
" exactly does what a Centinal does among us, when
" he perceives an Enemy; he, by his Cries, warns
" all his Companions, and ſeems to imitate the Noiſe
" of a Drum beating a March. See a Cock near
" his Hen, a Dove near the Female he is courting,
" a Cat following his Mate, there is no End of their
" Diſcourſes till there is an End of their Courtſhip.
" But there is one important Reflection yet behind,
" which, in my Opinion, is little leſs than Demon-

" ſtration,

" ſtration. We every Day ſpeak to Beaſts, and they
" underſtand us very well. The Shepherd makes
" himſelf underſtood by his Sheep, but particularly
" by his Dog that attends him. The Cows underſtand
" all the Milkmaid ſays to them. Many a profound
" Converſation paſſes between the Sportſman and his
" Dogs, the Groom and his Horſes, the Lady and
" her Parrot, Miſs and her Cat: we ſpeak to them
" all, and they underſtand us; they, in their turn,
" ſpeak to us, and we underſtand them. How much
" more probable is it, that they ſpeak to and under-
" ſtand each other! for, with regard to them, we can
" ſpeak no other than a foreign Language; and if
" Nature has enabled them to ſpeak a foreign Lan-
" guage, how can ſhe have refuſed them the Faculty
" of ſpeaking and underſtanding a natural one?
" This can hardly be conceived.

" But though we ſhould allow Underſtanding and
" Language to the ſeveral Species of Beaſts, Birds,
" and Inſects, What ſhall we do with the Fiſhes and
" Reptiles? What can we ſay for them? Has Na-
" ture been as bountiful to them as to the reſt?
" Muſt we allow them to have Speech and Under-
" ſtanding? Can they underſtand and converſe with
" each other? Can we imagine a Converſation be-
" twixt two Fiſhes, two Ants, or two Worms?
" The Birds indeed ſing, the Dogs bark, the Wolves
" howl, Sheep bleat, Lions roar, Oxen low, Horſes
" neigh; this every body hears and knows; but
" whoever heard the Language of a Fiſh, or the
" Converſation of Worms and Caterpillars! What-
" ever Difficulty there may be in hearing or explain-
" ing their Language, I think there can be but little

" [illegible]

" in apprehending they have one, upon the ſame
" great Principles laid down before; and ſince there is
" a ſtrong Preſumption that all other Species have it,
" as ariſing from the Neceſſity of their Nature, the
" Preſumption ſeems equally ſtrong for them, as for
" the reſt. But the Difficulty lies in being able to
" know and diſtinguiſh it, part of them live in an
" Element forbidden to us, and many of the others
" eſcape our Sight by their Smallneſs. But how do
" we know that Fiſhes have not as many, and per-
" haps more, vocal Expreſſions than the Birds them-
" ſelves? They all of them ſeem to be formed upon
" the ſame Model: Some fly, others ſwim; but fly-
" ing and ſwimming are one and the ſame Motion,
" the Difference is only in the Element. We are
" told, in the Book of *Geneſis*, Ch. i. *v.* 20. that
" God created at the ſame time both Fiſhes and
" Fowls from the Boſom of the Waters. Fiſhes
" have five Senſes, as well as Birds and other Ani-
" mals, and why ſhould they not have the Faculty
" of ſpeaking as well as the reſt? It is true, we can-
" not hear them ſpeak or ſing; but it is, perhaps, for
" want of proper Organs to hear them. The Water
" is thoroughly penetrated with Air, which the Fiſhes
" breathe, Why may they not, with that Air, and
" by means of a Spring equivalent to the Tongue
" and Throat, form Vibrations and Sounds too nice
" and delicate for our Ears, but which are eaſily
" heard and underſtood by their own Species? The
" Ear of Man is extremely coarſe, which is the Re-
" ſult of a neceſſary Providence; for, were our Ears
" ſenſible of the minuteſt Vibrations of the Air we
" live in, we ſhould be for ever ſtunned with a thou-

" ſand

" ſand confuſed Noiſes, which would never permit " us to diſtinguiſh any one of them. There are then " certainly, in the Air, many Sounds, which we do " not hear; ſuch as, for inſtance, the Noiſe of a " Silk-worm gnawing a Mulberry-leaf; if he is " alone, or there are but few of them together, no " body can hear them; but put a certain Number of " them in a Cabinet, and then all thoſe little Noiſes " joined in Uniſon, become mighty ſenſible to our " Ears. How much more is it poſſible that there " may be in the Water Noiſes inſenſible to us, and " that Fiſhes may by that means ſpeak, without be- " ing audible to us; at leaſt I delight in thinking ſo, " not to rob any Part of the Creation of thoſe Perfec- " tions which Nature uſes to beſtow on all: Nor " could I think, without a kind of philoſophical Me- " lancholy, that ſhe had doomed to eternal Silence " innumerable Nations, which inhabit the Immenſity " of the Seas and Rivers. Silence is the Portion of " the Dead; ſpeaking enlivens the Living them- " ſelves. You may laugh, and be as merry as you " pleaſe upon my ſpeaking Fiſh, as doubtleſs he was " laughed at that firſt mentioned a flying Fiſh, and " yet the one may chance to prove as true as the " other.

" The Reptiles and Inſects are juſt in the ſame " Caſe. There are many Kinds of Reptiles which " have very diſtinct vocal Expreſſions, ſuch as Ser- " pents, Frogs, and Toads; and conſequently, ar- " guing upon the Principle of the Uniformity of Na- " ture, we are intitled to ſuppoſe an Equivalent in " the reſt; not to mention ſupplemental Miens, " Looks, and Geſtures. It is not quite ſo with the

Inſects,

" Inſects; there is no Species of them, that we know " of, that has vocal Expreſſion, properly ſo called: " The Cry of the Cricket, the Singing or Chirping " of the Graſhopper, the Noiſe of certain Butter- " flies, and the Humming of Flies, are not properly " vocal Sounds, but Noiſes cauſed by the trembling " of a Membrane. But what of all that? It cannot " be doubted but that the Cry of the Cricket and " Graſhopper, ſerves them to call each other, in or- " der to meet, and, very likely, to converſe. It may " be thought that the Humming of the Flies likewiſe " ſerves them to know each other in every Society, " either by the Uniformity or Uniſon of the Tone, " or imperceptible Differences not within our Reach, " which may be equivalent to vocal Expreſſions, and " is, at the ſame time, a Proof how Nature, always " uniform as to what is general or eſſential, is, at the " ſame time, ingenious in varying the Means and Par- " ticulars of her own Productions. Now, what Na- " ture has done for ſome Inſects, ſhe has certainly " done for all.

" There is, for inſtance, a particular Sort of " Spiders, which have a very ſingular Method of " teſtifying to each other their Deſire of being toge- " ther. The Spider that wants Company, ſtrikes, " with I know not what Inſtrument, againſt the " Wall or Wood where ſhe has ſettled, nine or ten " gentle Blows, nearly like the Vibrations of a Watch " (which therefore the Ignorant and Superſtitious call " a Death-watch) but a little louder and quicker; " after which ſhe ſtays for an Anſwer: If ſhe hears " none, ſhe repeats the ſame, by Intervals, for about " an Hour or two, reſuming this Exerciſe, and reſting

" alternately

" alternately Night and Day. After two or three " Days, if ſhe hears nothing, ſhe changes her Ha- " bitation, till ſhe finds one that anſwers her. It is " another Spider that anſwers her exactly in the ſame " manner, and as it were by Echo. If the latter " likes the Propoſal, the Converſatiou grows briſker, " and the Beating becomes more frequent. Give " Attention to it, and you will find, by the Noiſe, " that they gradually approach each other, and that " the Beatings come at laſt ſo cloſe, that they are con- " founded, after which you hear no more Noiſe; " very likely the reſt of the Converſation is whiſpered. " I have often-times amuſed myſelf in making the " Echo of a Spider, which I have heard beating, and " whoſe Noiſe I imitated, and ſhe anſwered me punc- " tually; ſhe ſometimes even attacked me, and be- " gan the Converſation: I have often given that " Diverſion to ſeveral People, and made them believe " it was a familiar Spirit.

" How many like Diſcoveries might we make upon " Inſects, if our Organs were delicate enough to ſee " and perceive their Airs and Motions, to hear their " Voices, or what Nature has allotted them inſtead " of Voices, I make no doubt but we ſhould find, " in Ants, Bees, Worms, Scarabæus's, Caterpillars, " Palmer-worms, Mites, and all the Inſects, a " Language deſigned for their Preſervation, and the " Supply of their Wants. And as there are certain " Species of Inſects, in which we obſerve greater " Induſtry and Knowledge than in large Animals, " it is not improbable that they have likewiſe a more " perfect Language in Proportion, always confined, " however, to the Neceſſaries of Life."

Thus far I have tranſcribed almoſt intirely from the ingenious Author, who, upon this Head, talks more like a Philoſopher, than in any other Part of his Work. But, were we now to enter into a minute Examination of the various Labours, the indefatigable Application, the public Spirit, the regular Policy, the exact Oeconomy of the ſeveral Families of Inſects, Bees, Ants, and Waſps in particular, of which you find moſt ſurpriſing Accounts in *Spectacle de la Nature*, and other learned Writers; it would be very hard to account for them, any otherwiſe than by allowing ſome mutual Means of Communication betwixt the Individuals of each Society, which we may venture to call a Language, or ſomething analogous to it; and why ſhould we be afraid of allowing this, when we conſider, that even the moſt inarticulate Sounds are a Kind of Language to ſome Part of the Creation or other: Nay, I may venture to add, even to ourſelves. Do not the Drum and Trumpet ſpeak to the Soldier? Does not every muſical Sound ſpeak to ſome Part of our Nature? How are we excited, by ſome, to martial Rage and Fury; ſoftened by others, into jovial Mirth and Pleaſures, and diſſolute Luxury; and melted by others into the tendereſt Sentiments of Pity and Compaſſion, and ſometimes even into Tears? Nay, the moſt diſcordant and grating Sounds have a Power over us; they make diſagreeable Impreſſions, and excite painful Senſations in us; they diſcompoſe and diſſipate the Spirits, they ſeem to curdle the Blood, like Acids thrown into Milk, they enfeeble the whole nervous Syſtem, they ſpread a Trembling through our Joints, and Paleneſs over our Faces, and make the ſtouteſt Heart to tremble. Mr. *Collier* has ſome-

ſomewhere, in his Eſſays, carried this Thought ſo far, as to fancy that ſuch a Concert of diſcordant Sounds, or Anti-muſic, might be compoſed, as ſhould ſink the Spirits, ſhake the Nerves, curdle the Blood, and inſpire Deſpair, Cowardice, and Conſternation into all that hear it. *It is probable* (ſays he, Part II. Page 24.) *that the Roaring of Lions, the Warbling of Cats and Screech-Owls, together with a Mixture of the Howling of Dogs*, (to which I could add ſome other Sounds, which I tremble to think of) *judiciouſly imitated and compounded, might go a great way in this Invention:* And propoſes it as a very uſeful Improvement for the military Service, to ſtrike a Terror and Panic into an Enemy; not conſidering that the Performers in this infernal Concert, and their Friends about them, would be in more Danger than the Enemy, who would be farther removed from the diſcordant Sounds, and conſequently from the terrible Impreſſion.—This by-the-bye.—But, in general, we may venture to affirm, with the Apoſtle, *That amongſt that almoſt infinite Variety of Sounds and Voices that are to be heard through the whole Creation, there is not ſo much as one without its Signification.* 1 Cor. xiv. 10.

Well, Madam, thus far, I think, our Author and we are pretty well agreed, that Brutes have *Underſtanding* to know and expreſs their Wants, and provide for their Neceſſities; and a *Language*, or ſomething equivalent to it, to demand and give mutual Advice and Aſſiſtance. Here, I think, we muſt make a Stand; we can go no farther: Their Language, however known to them, is quite unknown to us; but, could we converſe with them in their own Language, as our renowned and ingenious Country-

man

man Capt. *Lemuel Gulliver* did with the Nation of the *Houhynnims*, we might then, perhaps, have Reaſon to agree with him, that they think and act more rationally, have more Senſe, more Honour, and more Virtue, are better Philoſophers, and deeper Politicians, than ſome of the fineſt Folks in *Great-Britain*.—The only Difference now between us is, how to account for theſe ſurpriſing Faculties, that they are not the Effects of mere Matter and Motion; that they vaſtly exceed all the Powers of Mechaniſm he readily confeſſes, and ſo I think muſt you and I. But ſpiritual Powers and Faculties, without a ſpiritual Subject to which they belong, and in which they reſide, is a ſhocking Abſurdity. Well, and how does he get rid of this Difficulty? You ſhall hear him, Madam, in his own Words, Page 10. *Reaſon* (ſays he) *naturally inclines us to believe that Beaſts have a ſpiritual Soul; and the only thing that oppoſes this Sentiment, is the Conſequences that might be inferred from it. If Brutes have a Soul, that Soul muſt be either Matter or Spirit, it muſt be one of the two, and yet you dare affirm neither. You dare not ſay it is Matter, becauſe you muſt then neceſſarily ſuppoſe Matter to be capable of Thinking; nor will you ſay that it is Spirit, this Opinion bringing with it Conſequences contrary to the Principles of Religion; and this, among others, that Men would differ from Beaſts only by the Degrees of* Plus *and* Minus, *which would demoliſh the very Foundations of all Religion. Therefore, if I can elude all theſe Conſequences, if I can aſſign to Beaſts a ſpiritual Soul, without ſtriking at the Doctrines of Religion, it is evident that my Syſtem being moreover the moſt agreeable to Reaſon, is the only warrantable Hypotheſis. Now I ſhall, and can, do it with the greateſt Eaſe*

Eaſe imaginable. I even have Means, by the ſame Method, to explain many very obſcure Paſſages in the Holy Scripture, and to reſolve ſome very great Difficulties, which are not well confuted. This we ſhall unfold in a more particular Manner.

And, in good Truth, Madam, you will find the *Matter as particular as the Manner.* An Hypotheſis, ſo wild and unphiloſophical, ſo contrary to Reaſon and Scripture, ſo ſhocking to common Senſe, delivered with ſuch an aſſuming Air, and ſuch dogmatical Language, could ſurely proceed from nothing but an Exceſs of Vanity, or Contempt of his fine Lady's Underſtanding. But I ſhall detain you from it no longer, but give you as ſhort and plain a View of it as I can; and, as near as poſſible, in his own Words.

Page 11. *Religion teaches us, that the Devils, from the very Moment they had ſinned, were reprobate, and that they were doomed to burn for ever in Hell; but the Church has not as yet determined whether they do actually endure the Torments to which they are condemned: It may then be thought they do not yet ſuffer them, and that the Execution of the Verdict brought againſt them is reſerved for the Day of the final Judgment.*— Page 13. *Now what I pretend to infer from hence is, that till Doomſday comes, God, in order not to ſuffer ſo many Legions of reprobate Spirits to be of no uſe, has diſtributed them through the ſeveral Spaces of the World, to ſerve the Deſigns of his Providence, and make his Omnipotence to appear. Some, continuing in their natural State, buſy themſelves in tempting Men, in ſeducing and tormenting them, either immediately, as* Job's *Devil, and thoſe that lay hold on human Bodies, or by the*

Miniſtry of Sorcerers or Phantoms. Theſe wicked Spirits are thoſe whom the Scripture calls the Powers of Darkneſs, or the Powers of the Air. God, with the others, makes Millions of Beaſts of all Kinds, which ſerve for the ſeveral Uſes of Man, which fill the Univerſe, and cauſe the Wiſdom and Omnipotence of the Creator to be admired: By that means, I can eaſily conceive how, on the one hand, the Devils can tempt us; and, on the other, how Beaſts can think, know, have Sentiments, and a ſpiritual Soul, without any way ſtriking at the Doctrines of Religion. I am no longer ſurprized to ſee them have Dexterity, Forecaſt, Memory, and Judgment. I ſhould rather have occaſion to wonder at their having no more, ſince their Soul, very likely, is more perfect than ours: But I diſcover the Reaſon of this; it is becauſe in Beaſts as well as in ourſelves, the Operations of the Mind are dependent on the material Organs of the Machine to which it is united; and theſe Organs being groſſer and leſs perfect in Beaſts than in us, it follows, that the Knowledge, the Thoughts, and the other ſpiritual Operations of Beaſts, muſt of courſe be leſs perfect than ours: And if theſe proud Spirits know their own diſmal State, what an Humiliation muſt it be to them, thus to ſee themſelves reduced to the Condition of Beaſts! But, whether they know it or no, ſo ſhameful a Degradation is ſtill, with regard to them, that primary Effect of the Divine Vengeance I juſt mentioned, it is an anticipated Hell.—Page 17. *Having mentioned the Prejudices againſt this Hypotheſis, ſuch as particularly the Pleaſure which People of Senſe and Religion take in Beaſts and Birds, eſpecially all Sorts of domeſtic Animals; he proceeds: Do we love Beaſts for their own Sakes? No. As they are altogether*

ther Strangers to human Society, they can have no ther Appointment, but that of being uſeful and amuſing. nd what care we, whether it be a Devil, or any other reature, that ſerves and amuſes us? The Thought of it, ar from ſhocking, pleaſes me mightily. I with Grati- ude admire the Goodneſs of the Creator, who gave me o many little Devils to ſerve and amuſe me. If I am old, that theſe poor Devils are doomed to ſuffer eternal ortures, I admire God's Decrees, but I have no Man- ner of Share in this dreadful Sentence; I leave the Exe- ution of it to the Sovereign Judge; and, notwithſtanding his, I live with my little Devils, as I do with a Mul- itude of People, of whom Religion informs me, that a reat Number ſhall be damned. But the Cure of a Pre- udice is not to be effected in a Moment, it is done by Time and Reflection; give me leave then lightly to touch pon this Difficulty, in order to obſerve a very important Thing to you.

Perſuaded as we are, that Beaſts have Intelligence, ave we not all of us a thouſand times pitied them, for he exceſſive Evils, which the Majority of them are ex- oſed to, and in reality ſuffer? How unhappy is the ondition of Horſes, we are apt to ſay, ſeeing a Horſe, hom an unmerciful Carman is murdering with Blows! How miſerable is a Dog, whom they are breaking for Hunting! How diſmal is the Fate of Beaſts living in Woods; they are perpetually expoſed to the Injuries of the Weather, always ſeized with Apprehenſions of becoming he Prey of Hunters, or of ſome wilder Animal, for ever bliged, after long Fatigue, to look out for ſome poor inſipid Food, often ſuffering cruel Hunger, and ſubject moreover to Illneſs and Death! If Men are ſubject to a Multitude of Miſeries that overwhelm them, Religion

acquaints us with the Reaſon of it, viz. *their being born Sinners: But what Crimes can Beaſts have committed by Birth, to be ſubject to Evils ſo very cruel? What are we then to think* (p. 19.) *of the horrible Exceſſes of Miſeries undergone by Beaſts? Miſeries, indeed, far greater than thoſe of Men. This is in any other Syſtem an incomprehenſible Myſtery; whereas nothing is more eaſy to be conceived from the Syſtem I propoſe. The rebellious Spirits deſerve a Puniſhment ſtill more rigorous, and happy it is for them that their Puniſhment is deferred; in a Word, God's Goodneſs is vindicated, Man himſelf is juſtified: For what Right can we have without Neceſſity, and often in the way of mere Diverſion, to take away the Life of Millions of Beaſts, if God had not authorized us ſo to do? And Beaſts being as ſenſible as ourſelves of Pain and Death, how could a juſt and merciful God have given Man that Privilege, if they were not ſo many guilty Victims of the Divine Vengeance?*

But hear ſtill ſomething more convincing, and of greater Conſequence: Beaſts, by Nature, are extremely vicious. We know well that they never ſin, becauſe they are not free; but this is the only Condition wanting to make them Sinners. The voracious Birds and Beaſts of Prey are cruel: Many Inſects of one and the ſame Species devour each other. Cats are perfidious and ungrateful, Monkeys are miſchievous, Dogs are envious. All Beaſts in general are jealous and revengeful to Exceſs; not to mention many other Vices we obſerve in them; and at the ſame time that they are by Nature ſo very vicious, they have, ſay we, neither the Liberty, nor any Helps, to reſiſt the Bias that hurries them into ſo many bad Actions. They are, according to the Schools, neceſſitated

to

to do Evil, to diſconcert the general Order, to commit whatever is in Nature moſt contrary to the Notion we have of natural Juſtice, and to the Principles of Virtue. What Monſters are theſe, in a World originally created for Order and Juſtice to reign in? This is, in good part, what formerly perſuaded the Manicheans, *that there were of Neceſſity two Orders of Things, one good, and the other bad; and that Beaſts were not the Work of the good Principle. A monſtrous Error! But how then ſhall we believe that Beaſts came out of the Hands of their Creator with Qualities ſo very ſtrange? If Man is ſo very wicked and corrupt, it is becauſe he has himſelf through Sin perverted the happy Nature God had given him at his Formation. Of two Things then we muſt ſay one: Either that God has taken Delight in making Beaſts ſo vicious as they are, and of giving us in them Models of what is moſt ſhameful in the World; or that they have, like Man, original Sin, which has perverted their primitive Nature.*

The firſt of theſe Propoſitions finds very difficult Acceſs to the Mind, and is an expreſs Contradiction to the Holy Scriptures; which ſay, that whatever came out of God's Hands, at the Time of the Creation of the World, was good, yea, very good. What Good can there be in a Monkey's being ſo very miſchievous, a Dog ſo full of Envy, a Cat ſo malicious? But then many Authors have pretended, that Beaſts, before Man's Fall, were different from what they are now; and that it was in order to puniſh Man, that they are rendered ſo wicked: But this Opinion is a mere Suppoſition, of which there is not the leaſt Footſtep in Holy Scripture. It is a pitiful Subterfuge to elude a real Difficulty; this at moſt might be ſaid of the Beaſts, with whom Man has a ſort of Correſpond-

nce, but not at all of the Birds, Fiſhes, and Inſects, which have no Manner of Relation to him. We muſt then have recourſe to the ſecond Propoſition, That the Nature of Beaſts has, like that of Man, been corrupted by ſome original Sin: Another Hypotheſis, void of Foundation, and equally inconſiſtent with Reaſon and Religion, in all the Syſtems which have been hitherto eſpouſed concerning the Soul of Beaſts. What Party are we to take? Why, admit of my Syſtem, and all is explained. The Souls of Beaſts are refractory Spirits, which have made themſelves guilty towards God. The Sin in Beaſts is no original Sin, it is a perſonal Crime, which has corrupted and perverted their Nature in its whole Subſtance; hence all the Vices and Corruption we obſerve in them, though they can be no longer criminal, becauſe God, by irrecoverably reprobating them, has, at the ſame time, diveſted them of their Liberty.

You have here, Madam, a full View of our Author's Hypotheſis, the reſt being nothing but Flouriſh and Trifle, idle Anſwers to idle Objections, upon a Suppoſition that his Scheme is demonſtrably certain. And is it not a choice one, to anſwer ſo many Purpoſes, and ſolve ſo many Difficulties in Philoſophy and Scripture, and reconcile ſo many apparent Contradictions in Reaſon and Religion! Does not your very Heart recoil at the monſtrous Thought? Can you view it in any Light without Abhorrence and Averſion. It was a juſt Cenſure of a very great Man upon *Des Cartes*'s Philoſophy, that if he were at a loſs for Reaſons to oppoſe his Doctrine, that *Brutes were mere Machines*; this alone would be a ſufficient Proof to himſelf, that it was *making a Jeſt of ſo great a Part of the Creation*: But this Author has exceeded him

him with a Vengeance! Inſtead of *making a Jeſt, he has made them Devils*; and in the Management of his Argument, there is ſuch a Confuſion of Sentiments, ſuch a Jumble of Light and Darkneſs, Truth and Error, Reaſon and Imagination, that one knows not where to begin, or in what Order to proceed, how to diſentangle Truth from Error, to ſeparate the Precious from the Vile, to diſtinguiſh the cool Dictates of Reaſon and Philoſophy, from the wild Flights of Imagination and Fancy. To follow him through all his Excurſions, would be an endleſs and uſeleſs Undertaking. Our beſt and ſhorteſt Way will be to examine the Goodneſs of the Foundation, and ſee whether there be any Ground in Scripture or Reaſon to ſupport ſo monſtrous a Superſtructure; if not, it muſt fall to the Ground, and leave Room for a juſt and uniform Structure upon ſolid and laſting Foundations; which, if you approve of this, ſhall be the Subject of a ſecond Letter.

In the mean time, Madam, I aſſure myſelf, you will be in no Pain about the Event. You are too well acquainted with the Language and Genius of that lively Nation, as not to know that they have Gaſconades in Philoſophy, as well as in Gallantry, Romance, and Politics: You are bleſſed with an Underſtanding too good to be impoſed upon by vain Pretences to Reaſon and Philoſophy; you can eaſily diſtinguiſh betwixt empty Sounds, and ſolid Senſe; betwixt the wanton Sallies of a luxuriant Fancy, and the ſevere Concluſions of Truth and Juſtice. You have a Firmneſs of Mind, too great to be moved by the vain Terrors of a frighted Imagination, waich are too often the Curſe of weak and little Minds. Con-

tinue, therefore, your wonted Care and Affection for your innocent Domeſtics; they look up to you for their Support; from your Hand they receive the ſlender Proviſions of Life, without murmuring or repining, which they endeavour to repay with the ſincereſt Gratitude, the moſt faithful Services, and unfeigned Affections, that their Natures are capable of: If you are pleaſed, they rejoice with you: Do you careſs them? they are tranſported with Pleaſure. Do you frown? they tremble. Do you chide or puniſh them? they endeavour to appeaſe you by the moſt humble Proſtration and Submiſſion. Do not many of them diſcover more Gratitude, Sincerity, nay, I had almoſt ſaid Virtue, than many of their Maſters, who value themſelves upon the Refinements of their Reaſon, the Improvements of their Underſtandings, and nice Senſe of Honour? Are they wretched as well as we? Are they expoſed with us to the unavoidable Calamities of Life? They are not wretched through their own Faults; they are not the Authors of their own Miſery: *They* (as well as we) *are made ſubject to Vanity, but they not willingly*, by a voluntary Abuſe of their proper Faculties, but are, by a Neceſſity of Nature, involved in the Guilt and Condemnation of their rebellious, attainted, natural Lord and Sovereign. *Rom.* viii. 20.

If you are not diſpleaſed with the Subject, tired with the Length, or diſguſted with the Manner of this tedious Epiſtle, I ſhall quickly do myſelf the Honour to ſend you ſome further Conſiderations upon the ſame Subject.

I am, with great Reſpect, Madam,

Your moſt humble Servant.

FREE THOUGHTS

UPON THE

BRUTE-CREATION:

OR, AN

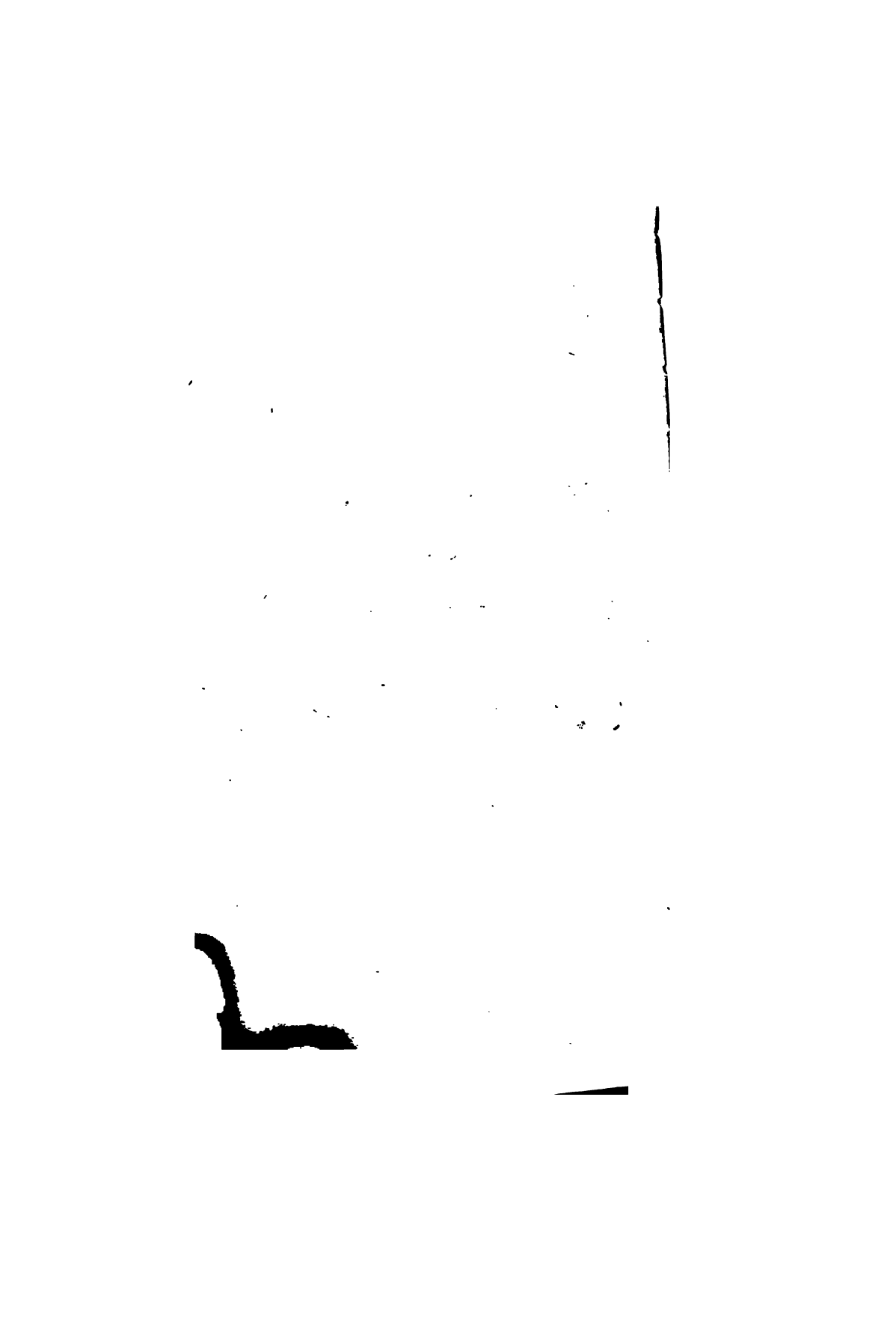
EXAMINATION

OF

Father *BOUGEANT*'s

PHILOSOPHICAL AMUSEMENT, *&c.*

LETTER II.



FREE THOUGHTS

UPON THE

BRUTE-CREATION.

LETTER II.

MADAM,

YOUR favourable Acceptance of my Firſt Letter, encourages me to hope you will not be diſpleaſed with a Second; in which I propoſe to conſider more diſtinctly the Queſtion before us. I ſhall view it in every Light that Revelation and Reaſon can give us. I ſhall conſider the Account that *Moſes* gives of their firſt Formation, and original State, in Paradiſe, and compare it with their preſent State and Condition in the World; from whence I ſhall draw ſome Inferences and Concluſions, and endeavour to anſwer ſome Objections; and leave it to your own good Judgment to determine upon the Evidence that ſhall be given.

The

The Apoſtle to the *Hebrews*, xi. 3. tells us, that by *Faith we underſtand that the Things which are ſeen* (this whole viſible World, with all its various Inhabitants and Productions) *were made out of Things which are not ſeen*, (an ideal, inviſible, glorious World, eternally ſubſiſting in the Divine Mind); that this preſent temporary, fading State of Things, which we call the natural World, is an Out-birth, a creaturely Manifeſtation of the inviſible Powers and Beauties of eternal Nature, impreſſing and diſplaying themſelves through all the Regions of created Nature, through all the Tribes and Families of the animal, vegetable, and mineral Kingdoms; and to which they exactly correſpond, as the Shadow to the Subſtance, and the Impreſſion to the Soul. From this fruitful Womb of eternal Nature, were produced in their appointed Seaſon, by the infinite Wiſdom, Goodneſs, and Power of the Almighty, the whole mundane Syſtem, the World with all its Inhabitants, all the Subjects of the animal and vegetable Kingdoms; all the innumerable Species, Tribes, and Families of Birds, Beaſts, and Fiſhes, Reptiles and Inſects; all that live upon the Earth, fly through the Air, or ſport themſelves in the great Abyſs, from *Behemoth* and *Leviathan*, to the ſmalleſt Inſect: The very leaſt and meaneſt, as well as the greateſt, are all the Work of God, formed by infinite Wiſdom and Power, upon the perfect ideal Models in the Divine Mind. *Moſes* deſcribes the Creation or Formation of the Fiſhes and Fowls out of the Waters, as the Work of the Fourth Day. Gen. i. 20, 21, 22. *God ſaid, Let the Waters bring forth abundantly, the moving Creature that hath Life*, or (as it is more truly rendered

rendered in the Margin) *a Soul*; *and Fowls, that may fly above the Earth, in the open Firmament of Heaven*; *and God created great Whales, and every living Creature that moveth, which the Waters brought forth abundantly after their Kind, and every winged Fowl after his Kind, and God ſaw that it was good.* The Beaſts and Reptiles, as produced out of the Earth, were the Work of the Fifth Day, *ver.* 24. *And God ſaid, Let the Earth bring forth the living Creature after his Kind, Cattle, and creeping Thing, and Beaſt of the Earth after his Kind, and it was ſo. And God made the Beaſt of the Earth after his Kind, and Cattle after their Kind, and every Thing that creepeth upon the Earth after his Kind: and God ſaw that it was good.* They were all pronounced to be *good*, yea, *very good*, being the Productions of infinite Wiſdom and Goodneſs, formed in Member, Weight, and Meaſure, of the moſt exquiſite Beauty, the moſt delicate Proportion, without Defect, without Superfluity, exactly fitted and enabled to anſwer the various Purpoſes of their Creation, to execute the Will of their Creator, to miniſter to the Delight and Service of Man, and contribute to the Beauty and Harmony of the univerſal Syſtem. Theſe, therefore, were the firſt Inhabitants of Paradiſe, in which they were ſettled by their Maker, with a ſpecial Bleſſing to increaſe and multiply their Species, in the ſeveral Regions of Nature, appointed for their Habitation. We may conſider them as the numerous Domeſtics of ſome great and mighty Prince, ſent beforehand, to fill, adorn, and beautify the ſeveral Offices and Apartments of his Court, and give him a magnificent and triumphant Reception. Accordingly we find, that ſo

ſoon

ſoon as Man was created in the Image of God, *ver.* 26, 27. *God gave him an abſolute Power and Dominion over them all. He bleſſed them, and ſaid unto them, Be fruitful, and multiply, and repleniſh the Earth, and ſubdue it, and have Dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over every living Thing that moveth upon the Earth.* As Man was thus created in the Image of the Ever-bleſſed Trinity, all the Excellencies and Perfections that were to be found in every Species of Animals in their moſt perfect State, were all in a ſuper-eminent Degree in the perfect human Nature, thereby our firſt Parent had an intire Knowledge, and abſolute Dominion over all the various Kinds, Ranks, and Orders of the animal and vegetable World. By the firſt he was enabled to know the very central Natures, and moſt intimate Properties and Powers of every Species, and to give them ſignificant Names, expreſſive of their ſeveral Natures. Thus we read, *Gen.* ii. 19. *And out of the Ground the Lord God formed every Beaſt of the Field, and every Fowl of the Air, and brought them unto* Adam *to ſee what he would call them; and whatſoever* Adam *called every living Creature, that was the Name thereof.* The Original of all Names was to expreſs the Nature of the Things named, upon which Account Names and Natures were very frequently in Scripture uſed promiſcuouſly. And as he perfectly knew their ſeveral Properties and Powers, and had them all in a ſuper-eminent Degree within himſelf, ſo he had an abſolute Power to direct and controul them, ſo as to fulfil the Will of their Creator, in anſwering the End of their Creation, and preſerving the Peace and Harmony of the whole Syſtem.

Whilſt

Whilſt they received through him, as God's Vice-gerent, and their Governor, ſuch Communications of Happineſs, as their Nature was capable of, and their State of Being required. He was their immediate Lord, receiving from the infinite Fountain of Light and Good, a conſtant uninterrupted Communication of Life and Bleſſing, which were through him derived to all the ſeveral Parts and Inhabitants of the animal and vegetable Creation, and thereby kept them all in abſolute Subjection and Dependence upon him; ſo that he had an intire Dominion over this whole viſible World which we inhabit. To this original Charter or Commiſſion, the holy Pſalmiſt refers, *Pſal.* viii. 4, 5, 6, 7, 8. *Lord, what is Man, that thou art mindful of him, and the Son of Man, that thou viſiteſt him? Thou madeſt him lower than the Angels, to crown him with Glory and Worſhip: Thou madeſt him to have Dominion over the Works of thy Hands, thou haſt put all Things in Subjection under his Feet; all Sheep and Oxen, yea, and the Beaſts of the Field, the Fowls of the Air, and the Fiſhes of the Sea, and whatſoever walketh through the Paths of the Sea.*

Here, Madam, let us make a Stand, and review, with Aſtoniſhment and Rapture, the infinite Wiſdom, Power, and Goodneſs of our Almighty Creator, the tranſcendent and inconceivable Beauties of the new World, the Harmony, the Peace, and Happineſs of theſe its once happy Inhabitants, bleſſed with more exalted Faculties, Strength, and Beauty, cropping the everlaſting Verdure, the unfading Flowers of Paradiſe, drinking the untainted Streams of Life and Immortality in a delicious Garden, into

which neither Sin nor Sorrow, Corruption or Death, had yet entered, exempt from Pain and Sickneſs, Labour and Miſery, where the Spirits of Darkneſs had no Power, nor the leaſt Appearance and Shadow of Evil could find Admiſſion; where all was Purity, Light, and Pleaſure, the Joys and Beauties of eternal Spring; where each of them, in their proper Place and Order, were miniſtering to the Happineſs of their Sovereign Lord, the Harmony and Order of the Syſtem; and proclaiming aloud, as it were with one Voice, the Glory and the Goodneſs of him that made them!—Such was, ſuch muſt have been, (if we believe the Scriptures) the bleſſed Condition of theſe once happy Creatures.

Is there any Thing in this Account that ſeems either impoſſible or improbable? Does not the whole appear conſiſtent, reaſonable, worthy of God, and agreeable to Scripture? On the other hand, how mean, how trifling, how unworthy of God, how repugnant to Scripture, is the Philoſophy of thoſe, who ſuppoſe them to be either animated by *Evil Spirits*, or elſe, allowing them no ſpiritual Principle of Motion or Action, ſuppoſe them to be mere Machines, to have no more Senſe or Perception than a Clock, or a Watch; that though they have ſome Motion, ſome Appearance of Senſe, and Shadow of Reaſon, yet it is no more than what ariſes from the Structure of their Organs, and the Mechaniſm of their Frame; that they are therefore no more the Objects of our Compaſſion, than any other Piece of Machinery. That their Cries and Complaints, which we commonly fancy to be Expreſſions of Grief, Pain, or Suffering, are no more to be regarded than the Sound

of

of a Drum when it is beaten, or the Noiſe of a Clock when it ſtrikes. Is not this offering Violence to Reaſon, Nature, and common Senſe? Is it not making a Mock of God's Creatures? Sure I am that the Scriptures, and moſt antient Philoſophy, treat this Subject in a very different Manner. *Moſes* declares, in the moſt expreſs Manner, that they have *living Souls*, Gen. i. 29, 30. *And God ſaid, Behold, I have given you every Herb bearing Seed which is upon the Face of all the Earth; and every Tree, in which is the Fruit of a Tree, yielding Seed, to you it ſhall be for Meat. And to every Beaſt of the Earth, and to every Fowl of the Air, and to every Thing that creepeth upon the Earth, wherein there is Life*, or (as it ought to be rendered, as in the Margin, a *living Soul) I have given every green Herb for Meat.* On this Account it is that the Scriptures every where repreſent them as Objects of the Divine Care and Compaſſion, as depending upon him for the Support and Suſtenance of that Life which he has given them. Hence holy *Job*, xxxiii. 41. aſks this Queſtion, *Who provideth for the Raven his Food? When his Young-ones cry unto God, they wander for lack of Meat.* The Pſalmiſt has the ſame Expreſſion, *Pſal.* cxlvii. 9. That *God giveth Fodder to the Cattle, and feedeth the young Ravens when they call upon him.* So again, *Pſal.* civ. ſpeaking of the whole Brute-Creation, he ſays, *Theſe wait all upon thee, that thou mayeſt give them their Meat in due Seaſon; when thou giveſt it them, they gather it; when thou openeſt thy Hand, they are filled with Good.* Our bleſſed Lord ſays the ſame Thing, *Matt.* vi. 26. *Behold the Fowls of the Air, for they ſow not, neither do they ſpin, and yet your heavenly Father feedeth them.* And, in the *Levitical Law*, God ſeems to aſſert his

peculiar Title to every Species, and their Relation to him, by claiming the Firſt-born of each as peculiarly his own. Thus we read, *Exod.* xiii. 12. *The Lord ſpake unto* Moſes, *ſaying, Sanctify to me all the Firſt-born among the Children of* Iſrael, *both of Man and Beaſt, it is mine.* And *Pſal.* cxlviii. where all Creatures are called upon to praiſe God, *Beaſts and all Cattle, Worms and feathered Fowl.* It will be found to have a much more exalted Meaning, than appears, at firſt Sight, to an unattentive Reader.

But now I expect to be aſked, if this were the original happy State of the Brute-Creation, how came they to loſe it? How came they into this miſerable Condition in which we ſee them at preſent? A God of infinite Wiſdom and Goodneſs could make none of his Creatures to be miſerable; much leſs would he, by an arbitrary Act of his Will and Pleaſure, deprive them of any Kind or Degree of Happineſs, which his Goodneſs had freely conferred upon them, without any Offence or Demerit on their Parts. They are not properly moral Agents; no Command or Prohibition had ever been given them; and, where there was no Law, there could be no Tranſgreſſion; and, where there was no Tranſgreſſion, one would naturally imagine there would be no Puniſhment. And yet there ſeems to be an univerſal Sentence of Condemnation gone out againſt the whole Syſtem. They ſuffer in every Article of their Nature in ſuch a Manner, as one would think nothing but ſome univerſal Guilt, and intire Corruption and Degeneracy of their Nature could poſſibly deſerve or bring upon them. How elſe comes it to paſs, that there ſhould be, in ſome of them, ſuch a Malignity and Cruelty of Temper,

per, and in others ſuch poiſonous Qualities, or ſuch hideous Deformity, as is quite ſhocking and terrible to human Nature? But the moſt beautiful and harmleſs, even thoſe whom we conſider as the Emblems of unſpotted Innocence, as Lambs and Doves, are expoſed to the ſame Calamities of Miſery, Pain, Corruption, and Death, as thoſe of the moſt ſavage and cruel Natures. Now it is as plain, from Reaſon and the Nature of Things, that theſe malignant Qualities are not eſſential to them, were not originally implanted in them at their firſt Creation, as that from an abſolutely good and perfect Cauſe no Evil could proceed: And the Scriptures declare that God pronounced them all to be *good*, yea *very good*; endued with every Perfection that their Nature and Rank in the Scale of Beings required. Whence then this deplorable Change? this unhappy Subverſion of their primitive State, their preſent lamentable Condition!

I have already told you that their Happineſs conſiſted in the Communications of Divine Bleſſings, which were conveyed to them through the pure Canal of the unfallen human Nature. Our firſt Parent, in his State of Innocence and Glory, ſtood in the Place of God to the World below him, cloathed with all the Beauties and Bleſſings of Paradiſe; the created Image of the Ever-bleſſed Trinity; through him were derived all the Bleſſings of that happy State to all the different Species, Tribes, and Families of the animal Creation. This was the happy State of the primitive Earth, and all its Inhabitants, till Man, by his Tranſgreſſion, loſt the Favour of his Maker, and forfeited, both for us and them, the bleſſed Privileges of our primitive State and Condition; the Communication

of divine Light and Life betwixt God and Man being ſuſpended, he had no more Power to direct and govern the Creatures below him. He ſtood naked and deſtitute, poor and helpleſs, in the midſt of his numberleſs unhappy Subjects and Domeſtics, utterly unable to aſſiſt or deliver himſelf or them from the Bondage of Corruption he had brought upon them; he being, by his own Act and Deed, devoted to Darkneſs and Death, neceſſarily involved the whole Syſtem in the ſame Calamity. The Center of Bleſſing was ſhut up from him, or rather he had ſhut himſelf out of it; his Eyes were cloſed to the Light of Heaven, and all the Sources and Channels of divine Communications were intirely interrupted; he had no Bleſſing to receive, and therefore none to beſtow. He was fallen under the Influences of the aſtral World, confined as a Malefactor to a Priſon of his own making, to be ſcourged and puniſhed by the jarring diſcordant Properties of the divided Elements, to which he had voluntarily ſubjected himſelf; no Wonder, therefore, that the whole Syſtem of Creatures below him, who were his Subjects, Domeſtics, and Dependents, are deeply affected by his Fall, and ſhare in his Puniſhments. So the Apoſtle to the *Romans* tells, *Chap.* viii. That *the Creature* (the whole Creation) *was made ſubject to Vanity, not willingly* (not by any Fault of their own) *but by Reaſon* (on the Account, by the Sin) *of him, who has ſubjected the ſame in hope*; that is, of *Adam*, who was their immediate Lord and Governor. *For we know that the whole Creation groans and travels in Pain.* The whole Syſtem of the viſible Creation ſympathizes and ſuffers with their rebellious Lord. Thus, when a great Subject is attainted of High-

High-Treaſon againſt his Sovereign, the Sentence affects not only himſelf, but his Children and Domeſtics; and an intire Forfeiture of all the Privileges of his Blood and Birth, are the certain and neceſſary Conſequences of his Condemnation: So that as Man was, by his Tranſgreſſion, devoted to Darkneſs and Death, ſo were all the Brute-Creation, who were his Domeſtics and Dependents. Though it was not indeed ſo properly a judicial Sentence pronounced upon them, as a neceſſary Conſequence of their State in Nature, and the Relation and Dependence which they ſtood in to our firſt Parent their natural Lord and Sovereign. They were, by his Tranſgreſſion, made ſubject to Vanity, Miſery, and Death; but no violent Execution was ſuffered to be made upon them, but in the Way of Sacrifice; none of them were to be put to death, but by God's own Appointment, to be Types and Monitors of the great propitiatory Sacrifice of the Lamb of God, who was ſlain from the Foundation of the World, for the Salvation and Redemption of loſt Mankind. No Power was given to Man to murder or abuſe them, to kill or eat them, as we have now; that was a particular Indulgence granted to Man after the Flood, which had ſo broken and corrupted the Face of Nature, weakened and deſtroyed the vegetable Powers, and ſeminal Principles of the Earth, that the Herbs and Fruits had, in a great meaſure, loſt their natural Temperature, and were leſs capable of nouriſhing the Bodies of Men, upon which God gave them Liberty to eat the Fleſh of Beaſts, Birds, and Fiſhes, as well as the Fruits of the Earth, as we read, *Gen.* ix. 2, 3. *The Fear of you, and the Dread of you, ſhall be upon every Beaſt of*

the Earth, and upon every Fowl of the Air, upon all that moveth upon the Earth, and upon all the Fiſhes of the Sea; into your Hand are they delivered, every moving Thing that liveth ſhall be Meat for you, even as the green Herb have I given you all Things.

The State of the *Brute-Creation*, therefore, has, ever ſince the Fall of Man, been very different from what it was at the firſt. Some of them are fierce and untractable, preying about in deſart Places, the Enemies and Deſtroyers of Mankind, who yet ſtill confeſs their original Subjection to them, by flying from them, and not aſſaulting them, unleſs compelled by Hunger, or in their own Defence: The reſt are in a State of Servitude and Subjection, miniſtering, in their proper Place and Order, to the Pleaſure and Neceſſities of Mankind. Upon this View they are repreſented to us, both by Reaſon and Revelation, as the unhappy Objects of our Care and Compaſſion, as guiltleſs Sufferers for our Tranſgreſſions; They declare it to be a Breach of natural Juſtice, an Indication of a cruel and unnatural Temper, to abuſe or oppreſs them, to increaſe the Miſeries, and aggravate the Sufferings of theſe innocent unhappy Creatures, and to add, by our Barbarity, to the Weight of that Bondage to which they are made ſubject by our Diſobedience, to put them to unneceſſary Labours, to load them with immoderate Burdens, to puniſh them with immoderate Severities, or with-hold from them thoſe neceſſary Refreſhments which their State and Condition requires. The wiſe Man, in the Book of *Proverbs*, Ch. xii. 10, makes it an Act of Righteouſneſs, the Dictate of natural Equity: *The righteous Man regardeth the Life of his Beaſt, but the tender Mercies of the*

the Wicked are cruel. Where he plainly declares it to be the Mark and Duty of a righteous Man to be merciful to his Cattle; and the Property of an unjuſt and wicked Man to be cruel and barbarous. God himſelf, in the old Law, guarded againſt this unnatural Cruelty, by ſeveral expreſs Commands and Prohibitions in Favour of theſe unhappy Creatures, particularly in the Fourth Commandment, the Reſt of the *Sabbath-day* is declared to be for the Eaſe and Benefit of the Cattle, as well as for their Owners; as it is more expreſly declared, *Exod.* xxiii. 12. *Six Days ſhalt thou do thy Work, and on the ſeventh Day thou ſhalt reſt, that thine Ox and thine Aſs may reſt in the ſame.* And at the fourth and fifth Verſes of the ſame Chapter, there is a particular Injunction to ſhew Mercy even to the Cattle of our Enemy, if we ſee them in Diſtreſs: *If thou meet thine Enemy's Ox or Aſs going aſtray, thou ſhalt ſurely bring it back to him again. If thou ſee the Aſs of him that hateth thee lying under his Burden, and wouldeſt forbear to help him, thou ſhalt ſurely help with him.* And our Bleſſed Lord himſelf mentions it as a ſpecial Act of Humanity and natural Juſtice, *To lead our Oxen and Aſſes to Watering*; or if they *happen to fall into a Pit, to pull them out*, though it were on *the Sabbath-day*, Luke xiv. 5. Matt. xii. 11. In the xxvth of *Deut.* ver. 4. God preſcribes a ſpecial Law in Favour of the Oxen that trod out the Corn, as we now threſh it, that their Mouths ſhould not be muzzled whilſt they were at their Labour; but that they might eat as well as work, and enjoy ſome immediate Fruits of their Labour. We read, in the Book of *Jonah*, that when the Prophet had denounced the Deſtruction of *Nineveh*, the King proclaimed a Faſt

of three Days for the Cattle as well as for the People, *Let neither Man nor Beaſt, Herd nor Flock, taſte any thing; let them not feed, nor drink Water, but let Man and Beaſt be covered with Sackcloth, and cry mightily unto God.* And, at the laſt Verſe of this Prophecy, God declares, that his Compaſſion for the Cattle, as well as for the People, of *Nineveh*, had diverted the Execution of the Sentence denounced againſt them. *Should I not* (ſaid he) *ſpare* Nineveh, *that great City, in which are more than Sixſcore thouſand Perſons that cannot diſcern betwixt their Right-hand and their Left, and alſo much Cattle?* We read, *Numbers* xxii. 28. That the Mouth of *Balaam*'s Aſs was miraculouſly opened, to upbraid the Cruelty of his Rider, and his barbarous Uſage of a faithful old Servant, that had never ſtumbled or fell with him before: *Wherefore*, ſays ſhe, *haſt thou ſmitten me theſe three times? Am not I thine Aſs, upon which thou haſt ridden ever ſince I was thine unto this Day, was I ever wont to do ſo to thee? And he ſaid, Nay.* And, when the angry Prophet juſtified his Severity to the poor Beaſt, the Angel of the Lord pleaded for the Aſs, and condemned the Rider: *Wherefore* (ſaid he) *haſt thou ſmitten thine Aſs theſe three Times? Unleſs ſhe had turned from me, ſurely I ſhould have ſlain thee, and ſaved her alive.* And though the reſt have not naturally the Power of complaining in Words, yet have they all a Power of expreſſing their Pains, their Wants, and their Sufferings, which every body underſtands, and which every good-natured Perſon would gladly relieve or prevent.

As for the Malignity obſervable in many of them, as particularly the Cruelty and Revenge of ſome, the Envy and Treachery of others, which the *learned Father*

ther knows not how to account for, there ſeems to be, I think, no great Difficulty in comprehending it. The Violence offered to the whole Syſtem of Nature, by an abſolute Violation of the Laws of Harmony, Juſtice, Truth, and Order, an intire Apoſtacy from the ſupreme Fountain of Life and Bleſſedneſs, could not fail to produce dreadful Effects in every Part of Nature; all thoſe Qualities and Properties in every Species of Being, which, in their primitive State of Innocence and Glory, were as ſo many Veſſels and Inſtruments of Bleſſing, were, by this unhappy Change, made ſo many different Sources and Inſtruments of Diſorder and Confuſion; and the more exalted and powerful they were in the original Frame and Intention of Nature, ſo much the more noxious, malignant, and deſtructive they were in their State of Depravity and Corruption; according to that well-known Maxim of Philoſophy, *That the beſt Things, when they are corrupted, became the worſt.* This will be found to be univerſally true from the higheſt to the loweſt Order of Beings, both in Heaven and Earth. The moſt exalted Seraphims in the Hoſt of Heaven, when they left their firſt Habitation, and fell from their Thrones of Glory, found their Fall proportionably deeper, and their Malignity and Miſery proportionably greater than thoſe who moved in inferior and lower Degrees of Power and Glory: The higher they were exalted in the Regions of Light and Immortality, the lower they ſunk in the Abyſs of Darkneſs and Death: The exceeding Brightneſs of their Flame, the Strength of their Love, and the mighty Powers of their angelic Nature, whilſt united to the pure Light and Love of God, became, when ſeparated from it, thoſe ever-

laſting

laſting Chains of Darkneſs, by which they are bound, and in which they are detained, to the Judgment of the great Day. The ſame may be too juſtly ſaid of ourſelves, of our own Species. Men of mean Condition, low Parts, narrow Minds, and weak Abilities, if they grow corrupt and wicked, they act with low Views, in a narrow Sphere, and conſequently are capable of doing leſs Miſchief in the World; but Men of ſtrong Parts, exalted Underſtandings, extenſive Views, and great Abilities, eſpecially when aſſiſted and ſupported by Intereſt and Power, when they degenerate, when they turn Tyrants, Oppreſſors, and Reprobates, they ſpread Rapine and Terror, Deſtruction and Miſery all round them. A little Villain may rob an Orchard or a Fiſhpond, may ſteal a Sheep or an Horſe, for which the whole World agrees they richly deſerve to be hanged, and generally meet with their Fate; but your illuſtrious R—ues, your Villains of Diſtinction, who plunder Provinces and Kingdoms, who depopulate Countries, who devour or ſell whole Nations into Slavery, and fill the Face of the Earth with Blood and Deſolation; they move in a different Sphere, and defy that Juſtice, which if not blind to their Crimes, yet is unable to puniſh them.

And as for your Sex, whom God and Nature has decked with a Profuſion of Charms and Graces, to ſweeten the Cares, alleviate the Diſtreſſes, and heighten the Joys of ſocial Life, if they ſhould ever be ſo unhappy as to deviate from the glorious Path of Virtue and Honour, to degenerate from that amiable Simplicity of Life and Purity of Manners, which is their diſtinguiſhing Excellency, their trueſt Beauty, it is not to be doubted but their Guilt and Corruption would

would be proportionable to that tender Senſibility of Heart, which is the Beauty and Glory of their uncorrupted Innocence. And however ſtrange and incredible it may appear to thoſe who judge of Ages paſt by the Virtue and Innocence of the preſent, which, no doubt, will be a Pattern to ſucceeding Generations; yet Hiſtorians, Philoſophers, Poets, and Painters have agreed, in ſome Repreſentations of Female Degeneracy, which an innocent well-bred Man, who ſhould make an Eſtimate of the reſt of your Sex from your own unexceptionable ſhining Character, would never expect to find but in Romance and Fable. And that the ſame Obſervation, founded in the very Nature of Things, runs through every Species of the animal Creation, is ſo reaſonable a Suppoſition, as hardly to admit of a Debate. Upon which Account it can hardly be doubted, but that thoſe Animals, which, in their preſent State of Degeneracy and Corruption, are moſt ſhocking, deteſtable, and deſtructive to human Nature, were, in their original State of Perfection, moſt eminently uſeful, beautiful, and good: And, by the ſame Way of Reaſoning, one would be tempted to imagine, that thoſe Species of Animals, who ſeem to be the moſt uncorrupt Part of the Brute-Creation, who ſeem to have the leaſt Symptoms of the univerſal Malignity, which has more or leſs poiſoned the whole Syſtem, whom Religion and Philoſophy repreſent to us as the moſt perfect created Emblems of human Virtue and Innocence; I mean the ſocial and domeſtic Animals, thoſe which contribute to the Comforts and Neceſſities of Life, as Sheep and Oxen, Doves and Bees, *&c.* were, in their original State, little more

exalted

exalted in the Perfection of their Natures, than we ſee them at preſent.

I have often been tempted to indulge an Imagination, that, in the original Frame of Things, every Species of Animals were in a more particular and immediate Manner related or united to ſome one particular Part, or Power, or Faculty of human Nature, which might be as it were their particular Element, and in which they might moſt eminently diſplay and exerciſe their ſpecific Virtues and Powers, as Inſtruments, Emblems, or Uniſons in the univerſal Harmony of Nature. This, Madam, is a mere Conjecture; we pretend not to Demonſtration; but, when we quit the Land of Syſtems, to wander in the ſpacious Fields of Imagination and Probability, many a beautiful Thought, many an entertaining Conjecture, will preſent itſelf to a lively Fancy, not unworthy the Attention of a wiſe Man, or the Conſideration of a Philoſopher.—One Thing, however, is certain, that, in their preſent State of Degeneracy and Corruption, the very worſt of them are but feeble Shadows, faint Emblems, of the ſame Kind of Degeneracy and Corruption in ourſelves, in corrupt human Nature. Shew me any one Species of Animals more ridiculous, more contemptible, more pernicious, more deteſtable, than are to be found among the ſilly, the vicious, the wicked Part of Mankind. Can Apes and Monkeys be a more ridiculous or miſchievous Kind of Creatures than ſome very fine Folks, who are to be found in the moſt polite Aſſemblies? Is a *poor Dog*, with four Legs, who acts agreeably to his Nature, half ſo deſpicable a [illegible]ature as a *ſad Dog*, with two, who, with high [illegible]ſions to Reaſon, Virtue, and Honour, is every Day

Day guilty of ſuch Crimes, for which his *Brother-Brute* would deſerve to be hanged? Is a Swine, that wallows in the Mire, half ſo contemptible an Animal, as the Drunkard and the Sot, who wallow in the Filth, and vomit their own Intemperance? What is the Rage of Tygers, the Fierceneſs of Lions, the Cruelty of Wolves and Bears, the Treachery of Cats and Monkeys, and the Cunning of Foxes, when compared with the Cruelty, the Treachery, the Barbarity, of Mankind? The Wolf and the Tyger, that worry a few innocent Sheep, purely to ſatisfy their Hunger, are harmleſs Animals, when compared with the Rage and Fury of Conquerors, the Barbarity and Cruelty of Tyrants and Oppreſſors, who, uninjured, unprovoked, lay whole Kingdoms waſte, turn the moſt beautiful Cities into ruinous Heaps, fill every Place with the dreadful Effects of lawleſs Rage, and ſweep the Face of the Earth before them, like a devouring Fire, or an Inundation; and all this only to gratify an inſatiable Avarice and Ambition, to extend their Conqueſts, to raiſe an empty Name, a Fabric of Vanity, upon the Ruins of Humanity, Virtue, and Honour. Beſides, the very fierceſt and crueleſt Brutes never prey upon one another; whatever Violence they may offer to thoſe of a different Species, which they never do, unleſs compelled by Hunger, or in their own Defence, yet they ſpare one another; whilſt Man, the Lord of the Creation, diſtinguiſhed from every Species of Animals below him by the glorious Privilege of a rational and intelligent Nature, is worſe than a Brute to his own Species: Not only every Rank and Order of Men are in a State of Enmity to each other, but even thoſe of the

the ſame Rank and Order, who are united not only by one common Nature, but by one common Intereſt, are as ſo many Beaſts of Prey to each other. Every Man who is under the Dominion of an imperious Luſt, a violent Paſſion, or interfering Intereſt, is a Brute to thoſe that ſtand in his Way, obſtruct his Views, embarras his Schemes, or any way oppoſe the darling Paſſion and Deſire of his Soul. Look into the ſeveral Ranks, Orders, Societies, and Aſſemblies of Mankind, (the Courts of Princes and Aſſemblies of Ladies only excepted, where nothing but Truth and Virtue, Politeneſs and Honour, can find Admittance) and you will find more Treachery and Iniquity, more Fraud and Cunning, than among the Beaſts of the Field, or the moſt ſavage Inhabitants of the Deſart.—I was once rallying a very pretty Lady, who was ſmothering a favourite Lap-dog with a Torrent of Kiſſes and tender Speeches: Fie, ſaid I, Madam, how can you beſtow ſo many Careſſes upon that little Beaſt, which many an honeſt Man would be glad to purchaſe at any rate? Sir, ſaid ſhe, I love my little Dog, becauſe he loves me; and, when I can meet with any one of your Sex that has half ſo much Gratitude and Sincerity as my poor *Totty*, he ſhall never find me inſenſible or ungrateful. To ſay the Truth, Ingratitude and Inſincerity ſeem to be Vices of mere human Growth, ſeldom or never to be found among the Brute-Creation; on the other hand, many illuſtrious and ſurpriſing Inſtances of Gratitude from Brutes to Men who have been their Defenders, Phyſicians, or Benefactors, not only ſtand recorded in antient Hiſtory, but are Matters of daily Obſervation. And

is

is not a poor honeſt Cur, that loves, and watches, and barks for the Security of his Maſter, a Reproach to an unfaithful Servant, a treacherous Friend, or a deceitful Companion?—Were any conſiderate Man to take a cool and impartial Survey of human Nature, could he trace the ſubtle Wanderings even of his own Heart, through the many intricate Mazes, the numberleſs By-paths of Fraud and Cunning, Diſſimulation and Hyprocriſy, by which the Intereſts and Counſels of this World are uſually directed and ſupported, he would bluſh to find, that all thoſe unamiable, or, to ſpeak more properly, deteſtable, Qualities, which are to be found in the moſt malignant Parts of the Brute-Creation, are to be found in a more eminent Degree of Malignity in his own corrupt Heart.—But whither am I wandering! Let us return to our Subject.

You, Madam, who judge by Principles of common Senſe, without the Prejudices of Philoſophy, I make no doubt are thoroughly ſatisfied that Brutes have Souls endued with ſuch Powers of *Thinking*, *Reaſoning*, and *Willing*, as is neceſſary for their State and Condition in the Scale of Beings. But how will you be able to convince your learned Neighbour, with whom you have maintained many a warm Debate, and muſt expect many more, if you give into my Sentiment, and declare yourſelf on my Side of the Queſtion? You muſt expect neither Mercy nor Manners, if you dare to contradict or differ in the leaſt from his great Oracle Mr. *Locke*. To ſay the Truth, the honeſt Man, without Taſte or Genius, ſets up for a Philoſopher upon the ſole Credit of having read his Book, and ſubmitting more implicitly to his Authority

than to his Bible, though he underſtands them both alike. He will certainly tell you, as he often has me, that neither he nor Mr. *Locke* denies their having Souls, but improperly ſo called; not ſpiritual immaterial Subſtances, but Matter ſo ſublimated and refined, of ſuch an exquiſite Frame and Texture, as to be capable of Thought and ſpontaneous Motion, and all the other Qualities and Properties, which, in a more exalted and proper Senſe, are truly attributed to incorporeal and ſpiritual Beings.

The Poſſibility of a *material Animal*, of *ſelf-moving thinking Matter*, has, at firſt Sight, ſuch a glaring Appearance of Contradiction, that it is amazing how any Man of Senſe, but eſpecially of ſuperior Parts and diſtinguiſhed Abilities, could ever ſeriouſly maintain it; and it would puzzle the wiſeſt Man to ſhew what real Purpoſes of Philoſophy or Religion can be promoted by it. The moſt material (pardon me, Madam, I did not intend it for a Pun) I ſay, the moſt material Argument that has been brought to ſupport it, is the ſuppoſing and calling the accidental Affections of Matter, ſuch as Gravitation, Attraction, Electricity, Fermentation, and Rarefaction, the eſſential Properties of Matter, with which it has really no natural Connection, or neceſſary Relation to it. *The Coheſion* of the ſeveral Parts of Matter, *i. e.* the Power by which they are united and cemented together; the *Gravitation*, *Attraction*, or Power by which the ſeveral Parts of the Syſtem gravitate or are attracted to each other, is intirely and eſſentially diſtinct from the Matter itſelf.

The Great Sir *Iſaac Newton*, as quoted by Mr. *Locke*, p. 149, who adopts his Sentiment in Con-

firmation

firmation of his own, ſeems, in his younger Days, to have been in the ſame Way of Thinking. I ſhall give it you in Mr. *Locke*'s own Words, in his Anſwer to the Biſhop of *Worceſter*. *You aſk* (ſays he) *how can my Idea of Liberty agree with the Idea, that Bodies can operate only by Motion and Impulſe?* Anſw. *By the Omnipotency of God, who can make all Things agree that involve not a Contradiction.* He goes on, *It is true, I ſay, that Bodies operate by Impulſe, and nothing elſe, and ſo I thought when I writ it, and yet can conceive no other Way of their Operation; but I am ſince convinced, by the judicious Mr.* Newton's *incomparable Book, that it is too bold a Preſumption to limit God's Power in this Point, by my narrow Conceptions. The Gravitation of Matter towards Matter by Ways inconceivable to me, is not only a Demonſtration that God can, if he pleaſes, put into Bodies Powers and Ways of Operation, above what can be derived from our Idea of Body, or can be explained by what we know of Matter, but alſo an unqueſtionable, and every-where viſible, Inſtance that he has done ſo.* Now, with all due Submiſſion to the Judgment of both theſe excellent Writers, I cannot help thinking this to be a very crude and uncorrect Manner of expreſſing a very unphiloſophical Thought. *That God can, if he pleaſes, put into Bodies Powers and Ways of Operation, above what can be derived from our Idea of Body.* That God can, either immediately by his own Power, or mediately by the Operation of inferior Intelligences, communicate what Kind or Degree of Motion he pleaſes, to any Part or Portion of Matter; that he can exalt, refine, tranſmute, and model it into what Form or Shape he pleaſes; that he can make even

the vileſt Part of Matter a proper Vehicle, Habitation, or Body, for the moſt glorious Angel, who can deny? But what then? What will this prove? Will this juſtify our confounding two diſtinct Ideas? Muſt we confound Matter with Motion, Body with Soul, becauſe we find them exiſting or united together? Does not the very Expreſſion of *putting Powers and Ways of Operation into Bodies*, imply, that thoſe Powers are diſtinct from Bodies, ſomething ſuperadded to them by the omnipotent Power of God? Something not included in the Idea of Body, not eſſential to it: Why then muſt they be confounded together? When we read, *Gen.* ii. 7. *That the Lord God formed Man of the Duſt of the Ground, and breathed into his Noſtrils the Breath of Life, and Man became a living Soul.* Would it not be a ſtrange Concluſion to infer from thence, that that very *Duſt of the Earth*, out of which his Body was formed, was that very *Breath of Life* which was breathed into him, by which he became a living Soul? Yet would there be quite as much Reaſon and Truth in the one Concluſion as in the other. In the Caſe of Gravitation of *Matter towards Matter*, is it ſuppoſed to be an eſſential Quality, inherent in the very Brute-Matter, of which the ſeveral Orbs are compoſed? Or is it conceived to be a Power or Direction ſuperadded to it, by an immediate Impreſſion communicated from God? I aſſure you, Madam, there are Difficulties in either Suppoſition not eaſily ſurmounted. Would there be any Abſurdity in ſuppoſing, that, as the whole Syſtem is under the Protection, Direction, and Guidance of God's univerſal Providence, without which not the vileſt Inſect, no,

nor

nor even a Hair of our Heads, could fall to the Ground; ſo every particular Orb, every Branch of the Syſtem might be under the Direction of ſome ſuperior Intelligence, who might be conſidered as the Angel, the Spirit, or Soul of that particular Orb, whoſe whole Province might be the Guidance and Direction of its Motions. This, I am ſure, is more agreeable to the Philoſophy of Scripture, and the Sentiments of that Oracle, from whom Sir *Iſaac* is ſuppoſed to have borrowed his Principles, or at leaſt ſo much Light as to enable him to improve and complete his Syſtem.

That Matter cannot move itſelf; that Reſt or Reſiſtance are its eſſential Qualities; that Motion, or the Power by which any Portion of Matter is moved, is diſtinct from the Matter ſo moved; that every Kind or Degree of Motion ſuppoſes a moving Power or Principle, which muſt be immaterial; that the Matter moved, and the Power moving, are intirely diſtinct, are Principles ſo plain and obvious, as not to admit of a Debate or a Queſtion. Every Degree of Motion, therefore, impreſſed upon Matter, neceſſarily ſuppoſes an immaterial Principle, by whom the Impreſſion is made. And, notwithſtanding all this, to imagine, that Creatures endued with the Powers of ſpontaneous Motion, Thinking, and Volition, as the Brutes are acknowledged to be, ſhould have no ſpiritual or immaterial Principle in them, ſhould be nothing but mere Matter, is to me an inconceivable Point of Philoſophy. Sure I am, that Mr. *Locke*'s firſt and cooleſt Thoughts before he was whetted by Oppoſition, and warmed by Controverſy, were very different from what he afterwards advanced, in the

Courſe of his Diſpute, with the Biſhop. He ſeems to expreſs himſelf very clearly upon this Point, *pag.* 159, *Edit.* 8*vo.* *The primary Ideas* (ſays he) *we have peculiar to Body, as contradiſtinguiſhed to Spirit, are the Cohesion of ſolid, and conſequently, ſeparable Parts, and a Power of communicating Motion by Impulſe; theſe, I think, are the original Ideas proper and peculiar to Body; for Figure is but the Conſequence of finite Extenſion.— The Ideas we have, belonging and peculiar to Spirit, are Thinking and Will, or a Power of putting Body into Motion by Thought, and, which is conſequent to it, Liberty. For, as Body cannot but communicate its Motion by Impulſe to another Body, which it meets with at Reſt; ſo the Mind can put Bodies into Motion, or forbear to do ſo, as it pleaſes.* Here, I think, the learned Author has expreſſed himſelf in very plain and intelligible Language. And yet this ſame excellent Perſon, in his Controverſy with the Biſhop, falls into a quite different Way of Thinking and Manner of Expreſſion: He frequently aſſerts, or ſtrongly inſinuates, the Poſſibility of Thinking Matter, and endeavours to prove it by ſuch Mediums, as his cooler Thoughts would never have entertained, or rejected with Contempt. Hear how he reaſons in his third Letter, *pag.* 396, 397. *Your firſt Argument I take to be this; that, according to me, the Knowledge we have being by our Ideas, and our Idea of Matter in general, being a ſolid Subſtance; and our Idea of Body being a ſolid, extended, figured Subſtance; if I admit Matter to be capable of Thinking, I confound the Idea of Matter with the Idea of Spirit. To which I anſwer, No; no more than I confound the Idea of Matter with the Idea of a Horſe, when I ſay that*

Matter in general is a ſolid extended Subſtance, and that a Horſe is a material Animal, or an extended ſolid Subſtance with Senſe and ſpontaneous Motion.

The Idea of Matter is an extended ſolid Subſtance; wherever there is ſuch a Subſtance, there is Matter and the Eſſence of Matter, whatever other Qualities not contained in that Eſſence it ſhall pleaſe God to ſuperadd to it. For Example, God creates an extended ſolid Subſtance without ſuperadding any thing elſe to it, and ſo we may conſider it at reſt: To ſome Parts he ſuperadds Motion, but it has ſtill the Eſſence of Matter; other Parts of it he frames into Plants, with all the Excellencies of Vegetation, Life, and Beauty, which is to be found in a Roſe, or a Peach-tree, &c. but it is ſtill but Matter: To other Parts he adds Senſe and ſpontaneous Motion, and thoſe other Properties that are to be found in an Elephant. Hitherto, it is not doubted, but the Power of God may go; and that the Properties of a Roſe, a Peach, or an Elephant, ſuperadded to Matter, change not the Properties of Matter, but Matter is in theſe Things Matter ſtill. But if one go one Step further, and venture to ſay, God may give to Matter Thought, Reaſon, and Volition, as well as Senſe and ſpontaneous Motion, there are Men ready preſently to limit the Power of the Omnipotent Creator, and tell us he cannot do it; becauſe it deſtroys the Eſſence, and changes the eſſential Properties of Matter. To make good which Aſſertion, they have no more to ſay, but that Thought and Reaſon are not included in the Eſſence of Matter. I grant it; but whatever Excellency, not contained in its Eſſence, be ſuperadded to Matter, it does not deſtroy the Eſſence of Matter, if it leaves it an extended ſolid Subſtance: Wherever that is, there is the

Eſſence of Matter; and if every Thing of greater Perfection, ſuperadded to ſuch a Subſtance, deſtroys the Eſſence of Matter, what will become of the Eſſence of Matter in a Plant or an Animal, whoſe Properties far exceed theſe of a mere extended ſolid Subſtance.

But it is further urged, that we cannot conceive how Matter can think; I grant it: But to argue from thence, that God therefore cannot give to Matter a Faculty of Thinking, is to ſay, God's Omnipotency is limited to a narrow Compaſs, becauſe Man's Underſtanding is ſo; and bring down God's infinite Power to the Size of our Capacities. If God can give no Power to any Part of Matter, but what Men can account for from the Eſſence of Matter in general; if all ſuch Qualities and Properties muſt deſtroy the Eſſence, or change the eſſential Properties of Matter, which are to our Conceptions above it, and we cannot conceive to be the natural Conſequences of that Eſſence; it is plain, that the Eſſence of Matter is deſtroyed, and its eſſential Properties changed in moſt of the ſenſible Parts of this our Syſtem: For it is viſible, that all the Planets have Revolutions about certain remote Centers, which I would have any one explain, or make conceivable, by the bare Eſſence or natural Powers depending on the Eſſence of Matter in general, without ſomething ſuperadded to that Eſſence, which he cannot conceive; for the moving of Matter in a crooked Line, or the Attraction of Matter by Matter, is all that can be ſaid in the Caſe; either of which, is above our reach to derive from the Eſſence of Matter or Body in general; though one of theſe two muſt unavoidably be allowed to be ſuperadded, in this Inſtance, to the Eſſence of Matter in general. The Omnipotent

nipotent Creator adviſed not with us, in the making of the World, and his Ways are not the leſs excellent, becauſe they are paſt finding out.

In the next Place, the vegetable Part of the Creation is not doubted to be wholly material; yet he that will look into it, will obſerve Excellencies and Operations in this Part of Matter, which he will not find contained in the Eſſence of Matter in general; nor be able to conceive how they are produced by it; and will he therefore ſay, that the Eſſence of Matter is deſtroyed in them, becauſe they have Properties and Operations not contained in the eſſential Properties of Matter as Matter, not explicable by the Eſſence of Matter in general.

Let us advance one Step further, and we ſhall in the animal World meet with yet greater Perfections and Properties no way explicable by the Eſſence of Matter in general. If the Omnipotent Creator had not ſuperadded to the Earth, which produced the irrational Animals, Qualities far ſurpaſſing thoſe of the dull dead Earth, out of which they were made; Life, Senſe, and ſpontaneous Motion, nobler Qualities than were before in it, it had ſtill remained rude ſenſeleſs Matter; and, if to the Individuals of each Species, he had not ſuperadded a Power of Propagation, the Species had periſhed with thoſe Individuals: But by theſe Eſſences or Properties of each Species, ſuperadded to the Matter which they were made of, the Eſſences or Properties of Matter in general were not deſtroyed or changed, any more than any Thing that was in the Individuals before was deſtroyed or changed by the Power of Generation ſuperadded to them by the firſt Benediction of the Almighty.

In all ſuch Caſes, the Super-inducement of greater Perfections and nobler Qualities, deſtroys nothing of the Eſſence or Perfections that were there before; unleſs there can be ſhewed a manifeſt Repugnancy between them: But all the Proof offered for that, is only, that we cannot conceive how Matter, without ſuch ſuperadded Perfections, can produce ſuch Effects; which is, in Truth, no more, than to ſay, Matter in general, or every Part of Matter, as Matter, has them not; but is no Reaſon to prove, that God, if he pleaſes, cannot ſuperadd them to ſome Parts of Matter, unleſs it can be proved to be a Contradiction that God ſhould give to ſome Parts of Matter, Qualities and Perfections which Matter in general has not; though we cannot conceive how Matter is inveſted with them, or how it operates by virtue of theſe new Endowments: Nor is it to be wondered, that we cannot, whilſt we limit all its Operations to thoſe Qualities it had before, and would explain them by the known Qualities of Matter in general, without any ſuch ſuperinduced Perfections. The looſe Reaſoning, the Jumble of Ideas, the Confuſion of Sentiment, the evaſive Diſtinctions, that appear in every Sentence of this tedious Quotation, are a melancholy Proof of the Weakneſs of human Underſtanding, and the mighty Power of Prejudice, Paſſion, and Self-love, to miſlead and pervert it. Nothing ſurely, but a Love of Fame, an Impatience of Contradiction, and a Deſire of Victory, could ſeduce ſo great and excellent a Perſon to depart from the plain and obvious Principles of Reaſon and Philoſophy, which himſelf had, in the cleareſt and ſtrongeſt Manner, aſſerted and maintained. If *Inactivity or Reſiſtance to any Change of the State it is in, either of Reſt or Motion,* be

one

one of the primary and moſt obvious Qualities of Matter, which, I preſume, will not be diſputed; it will unavoidably follow, that every poſſible Kind or Degree of Motion, all the ſeveral Changes and Modifications that can poſſibly be made in any Part or Portion of Matter, muſt be derived from ſome immaterial and ſpiritual Principle, who is the Source of that moving Power, by which all the poſſible Changes of State, or Place, can be effected. *Either there is Inactivity or Reſiſtance in Matter, or there is not.* If there is, it cannot poſſibly move itſelf; ſince two Tendencies or Properties, oppoſite and deſtructive to each other, can never ſubſiſt in the ſame Subject: If there be no Reſiſtance, the Action of Matter upon Matter would be wholly inconceivable, or rather impoſſible, unleſs that other Matter could be moved by nothing at all; ſo that in either Caſe, Matter can never become a ſelf-moving Subſtance, *no not by any Power*, becauſe it implies a Contradiction. You ſee then, how unreaſonably Mr. *Locke* reſolves the Poſſibility of ſpontaneous Motion, ſuperadded to Matter, in order to form or explain the Poſſibility of a material Soul or Thinking Matter, into the *Omnipotency of God, who can make all Things agree, that imply not a Contradiction*; but this implies a glaring Contradiction, and therefore muſt be given up for an Impoſſibility. What then muſt we ſay? What muſt be the Conſequence? Why it is, it muſt be plainly, this; that ſince Matter is abſolutely incapable of thoſe Qualities and Operations which appear through the whole Brute-Creation, if it cannot produce *Thought, Volition*, and *ſpontaneous Motion*, we muſt aſſign ſome other Cauſe to which theſe Effects may

properly be aſcribed, which muſt be an immaterial and ſpiritual Principle, truly and properly called *a living Soul.* I know you will be well pleaſed to find what I have here advanced, confirmed by no leſs an Authority than that of the late learned Dr. *Clarke*, in his *Demonſtration*, &c. Part II. pag. 300, Edit. 4. and pag. 221, Edit. 6. *All Things that are done in the World* (ſays he) *are done either immediately by God himſelf, or by created intelligent Beings: Matter being evidently not at all capable of any Laws or Powers whatſoever, any more than it is capable of Intelligence; excepting only this one negative Power, that every Part of it will always and neceſſarily continue in that State, whether of Reſt or Motion, wherein it at preſent is; ſo that all thoſe Things which we commonly ſay are the Effects of the natural Powers of Matter; and Laws of Motion, as Gravitation, Attraction, or the like, are, indeed, (if we will ſpeak ſtrictly and properly) the Effect of God's acting upon Matter continually and every Moment, either immediately by himſelf, or mediately by ſome created intelligent Being: Which Obſervation, by-the-bye, furniſhes us, as has been before noted, with an excellent natural Demonſtration of Providence: Conſequently there is no ſuch Thing as what Men call the Courſe of Nature, or the Power of Nature. The Courſe of Nature, truly and properly ſpeaking, is nothing elſe but the Will of God, producing certain Effects in a continued, regular, conſtant, and uniform Manner; which Courſe or Manner of Acting, being in every Moment perfectly arbitrary, is as eaſy to be altered at any Time as to be preſerved.* In ſhort, the Thing ſpeaks itſelf; I dare ſay you require no other Evidence than your own Reaſon ſuggeſts to you; but your Reverence for Dr. *Clarke* as a Phi-

Philoſopher, gives you the additional Pleaſure of finding him clearly on the ſame Side of the Queſtion.

To many a fine Lady, yea and many a fine Gentleman, I ſhould think myſelf bound to make an Apology for attempting to lead them through ſo many hard Words, into ſuch abſtracted Speculations; but to offer at any to you would be an Affront to your Underſtanding. You, Madam, who have improved a fine Taſte by an early Acquaintance with the beſt Writers of our Age and Nation, who can enter into their Reaſonings, and point out, with a critical Delicacy, their diſtinguiſhing Beauties, which you even improve by repeating them; you, who can find a more agreeable Entertainment in the polite and rational Pleaſures of the Mind, than in the faſhionable Follies of Life; who can find more Delight in the Charms of Poetry, and the ſevere Speculations of Philoſophy, than in the inſipid Chit-chat of a modern polite Converſation, will, I hope, think it no bad Compliment to your Underſtanding, that I ſubmit my moſt laboured Thoughts to your Cenſure and Correction, and even glory in your Approbation.

Well, Madam, thus far I think we have pretty well cleared our way through the Intricacies of Philoſophy to one certain Concluſion, *That Brutes have Souls, ſpiritual and immaterial Beings.* Here then let us make a Stand, and take Breath; let us look forward and backward, let us ſurvey the Ground we have paſſed, whether we have made no falſe Steps, miſtaken our Direction, or deviated in the leaſt from the direct Path of ſound Reaſon and true Philoſophy; if not, what muſt be done next? Muſt we ſit down contented with our preſent Diſcoveries, or muſt we

venture

the Harmony of the whole, what probable or poſſible Reaſon can be aſſigned for the Deſtruction of the Individuals? I am apt to believe it will be difficult to aſſign any that will not as ſtrongly conclude againſt the Individuals of our own Species, as of any other, and what Occaſion can there be for indulging bold Conjectures, and ſtriking out new Hypotheſes, to depreciate the Wiſdom, debaſe the Goodneſs, and limit the Power of the Almighty, and all this to ſolve Difficulties, and anſwer Objections, proceeding purely from Prejudice, and Ignorance of the Divine Wiſdom and Power. *The Mercies of God are over all his Works.* He made them all to be happy, as exquiſitely happy, as infinite Goodneſs, Wiſdom, and Power could make them, and their Rank and State in Nature was capable of receiving; and it is not owing to any Mutability in the Counſels of God, to any Fault of their own, that they have loſt any Degree of that Happineſs they were created to enjoy; but it is the fatal and neceſſary Conſequence of the Relation they ſtood in to their unhappy rebellious Lord, and the dreadful Confuſion which his Diſobedience has brought upon the whole viſible Creation, who were thereby *made ſubject to Vanity*, i. e. Pain and Miſery, Corruption and Death. *Rom.* viii. 20.

Do but examine your own compaſſionate Heart, and tell me, Do you not think it a Breach of natural Juſtice, wantonly, and without Neceſſity, to torment, much more to take away, the Life of any Creature, except for the Preſervation and Happineſs of our own Being; which, in our preſent State of Enmity and Diſcord, is ſometimes unavoidable? I know you do: And can you think that infinite Mercy, who made

them to be happy, could, in the primary Intention of their Nature, reſolve to deprive them of that Happineſs (or at leaſt a Poſſibility of recovering it again) by an utter Extinction of their Being? If you or I could be ſo happy as to be able to build a Houſe, to lay out a Garden, to contrive a Machine, to draw a Picture, to compoſe a Poem, or a Piece of Muſic, ſo exquiſitely perfect, that all the *Connoiſſeurs* in the ſeveral Arts could not be able to correct, or Envy itſelf to cenſure, I dare anſwer for you, as well as for myſelf, that we ſhould be as ambitious to preſerve, as we were to produce, them; and think it the higheſt Felicity to be able to perpetuate the Works of our Hands, or the Labour of our Brains, by making them immortal. To build up, only in order to pull down; to produce, or create, in order to deſtroy; in ſhort, to do, and to undo, without an apparent Neceſſity, is a Reflection upon common Senſe; and ſhall we, dare we, impute to infinite Wiſdom, Goodneſs, and Power an Infirmity which a Man of common Senſe would bluſh to be guilty of? Were we the Owners of Animals, in their ſeveral Kinds perfectly uſeful, beautiful, and good, ſhould we not be ſollicitous for their Preſervation, much leſs ſhould we wantonly deſtroy them? But farther yet, Were we the Creators of thoſe Animals, had we brought them into Being by the mightieſt Efforts of human Benevolence, Wiſdom, and Power, ſhould we not watch over them with the moſt endearing Marks of Tenderneſs and Affection? And can we (a Race of evil, weak, and partial Creatures) have more Regard for our own Works than the Almighty has for his? Much leſs can we preſume to ſay, that we *have more Compaſſion*

for

for any of his Creatures than he that made them, 2 Eſd. v. 33. And if our own Hearts aſſure us, that we would not wantonly torment or deſtroy any of God's Creatures, it will, I think, amount almoſt to a Demonſtration, that the Father of Mercies will not cauſeleſly deſtroy the Work of his own Hands, or put an End to the Being of any Creature, whom he created capable of eternal Happineſs.

But I expect you will tell me, as many grave Authors of great Learning and little Underſtanding have done before you, that there is not even the Appearance of Injuſtice or Cruelty in this Procedure; that, if the Brutes themſelves had Power to ſpeak, to complain, to appeal to a Court of Juſtice, and plead their own Cauſe, they could have no juſt Reaſon for Complaint: This you may ſay, but I know you too well to believe you think ſo; but it is an Objection thrown in your Way by ſome ſerious Writers upon this Subject; they tell you that their Exiſtence was given them upon this very Condition, that it ſhould be temporary and ſhort; that after they had fluttered, or crept, or ſwam, or walked about their reſpective Elements for a little Seaſon, they ſhould be ſwept away by the Hand of Violence, or the Courſe of Nature, into an intire Extinction of Being, to make room for their Succeſſors in the ſame Circle of Vanity and Corruption. But pray who told them ſo? Where did they learn this Philoſophy? Does either Reaſon or Revelation give the leaſt Countenance to ſuch a bold Aſſertion? So far from it, that it ſeems a direct Contradiction to both. The wiſe Preacher has given us a deeper and ſafer Foundation for our Philoſophy, *Eccleſ.* iii. 14. *I know that whatſoever God doeth, it*

ſhall

' *be for ever, nothing can be put to it, nor any thing n from it, and God doeth it that Men ſhould fear be- him.* And the Royal Pſalmiſt, *Pſal.* civ. where is deſcribing the Beauty, the Magnificence, the dom of the Creation, breaks out into Raptures of titude and Joy: *O Lord* (ſays he, *ver.* 24.) *how ifold are thy Works! in Wiſdom haſt thou made them the Earth is full of thy Riches.* If then all the rks of God are the Effect of infinite Wiſdom; very, even the meaneſt, the ſmalleſt, and moſt emptible Creature, were formed, directed, and liſhed in their proper Rank and Order, by the ring Counſel and Wiſdom of the Almighty, is it a bold Preſumption to impute to that Wiſdom orthy and contradictory Counſels? Does it not to imply Inconſtency and Mutability in God, the ſame infinite Wiſdom that made every Creature tiful, uſeful, and good, for certain Ends and Pur- s, ſhould deſtroy or annihilate any thing that he made, and thereby defeat the Wiſdom of his own nſels, and the Ends of his Providence? This y muſt appear as ſhocking to Reaſon, as it is radictory to Revelation. And therefore the Pſalmiſt, civ. after he has deſcribed, in moſt pompous poetical Language, the Beauties and Glories of Creation, particularly the vegetable and animal gdoms, ſeems to lament their Mortality, as a ence and Breach upon the Harmony of Nature, 29. *Thou hideſt thy Face, they are troubled; thou t away their Breath, they die, and return to Duſt.* But he comforts himſelf in the next e, that they are not loſt; their Death is but a nge of their State and Manner of Exiſtence:

The original Purpoſes of God in their Creation ſhall ſtand for ever and ever; and whatever Changes and Revolutions they may undergo, they ſhall, in due time, appear again in their proper Place and Order, to fill the Station, and anſwer the ſeveral Ends intended by infinite Wiſdom in their firſt Creation, *ver.* 30. *Thou ſhalt ſend forth* (for ſo it ſhould be rendered) *thy Spirit, and they ſhall be created,* (i. e. appear again in a new Form or Manner of Exiſtence) *and thou ſhalt renew the Face of the Earth; the Glory of the Lord* (manifeſted in the Renovation of the viſible World, and all its Inhabitants) *ſhall endure for ever, and the Lord ſhall rejoice in his Works.* As he did in their firſt Creation, when he pronounced them all to be very good, when all the Powers of Heaven and Earth proclaimed aloud the Wiſdom, the Goodneſs, and Power of their Maker, *when the Morning-Stars ſang together, and all the Sons of God ſhouted for Joy,* Job xxxviii. 7. The Evidence that appears thus ſtrong from the Conſideration of the Nature of God, the infinite Perfection of his Wiſdom, and the Immutability of his Counſels, will appear yet ſtronger from conſidering the Nature and Condition, the Capacities and Powers, of the Creatures themſelves: As they are all endued with Life and Motion, Senſe and Perception, and many of them perhaps with equal, if not quicker and more delicate, Senſations in their Sphere of Action, than many of us in ours, and theſe freely beſtowed upon them by the overflowing Goodneſs of their Maker; if they were intended not only to fill the ſeveral Ranks and Orders they ſtand in, in the univerſal Scale of Beings, and complete the Harmony of the Univerſe, but alſo to have their Share in the general Bleſſing, and ſuch a

Degree

Degree and Portion of Happineſs as they were capable of enjoying: Will any one ſay, it would be no Puniſhment to them to be totally deprived of that Happineſs, and even of a Poſſibility of recovering it, by an arbitrary and intire Extinction of their Being? You and I ſhould certainly think ſo, if we were to do or ſuffer the ſame; and we may, by more than a Parity of Reaſon, be afraid to aſcribe to Almighty Goodneſs and Wiſdom what appears a Weakneſs and Cruelty in ourſelves. Tell me not that God may do this by an arbitrary Act of his Will, and be no more partial or unjuſt in ſtriking them out of the Liſt of Beings, than in bringing them into it; that he may reſume a Grant that he had freely given them; and who ſhall preſume *to ſtop his Hand, or limit his Power, and ſay, What doeſt thou?* This is arguing from the Principles of human Weakneſs and Ignorance; the Counſels of God are not *arbitrary* in the human Senſe of that Word, but founded on the immutable Principles of infinite Wiſdom, Goodneſs, and Truth, and therefore, *without Variableneſs or Shadow of changing*, Jam. i. 17. His Counſels, like his Nature, are *the ſame To-day, Yeſterday, and for ever.* Heb. xiii. 8.

It would be the higheſt Preſumption to pretend to limit the Power of the Almighty; yet all agree in this, that Omnipotence itſelf can do nothing that implies a Contradiction; but is it not a manifeſt Contradiction to infinite Wiſdom, to make and unmake, to create and to deſtroy? The ſame infinite Wiſdom and Power that brought them into Being, muſt of neceſſity (pardon the Expreſſion) preſerve them in it, unleſs we could ſuppoſe that he, who, from Eternity, ſaw through all the Poſſibilities of Being, in whom every

Part of the Creation *lives, and moves, and has its Being*, ſhould ſee a Reaſon for creating at one Time, and deſtroying at another, the Works of his own Hands.— I might puſh this Argument yet farther, and perhaps be able to produce ſomething more than Conjecture and Probability, that the very Notion of *Annihilation* is abſurd and unphiloſophical, contradictory and impoſſible; but, as this would be leading you into a too tedious and abſtruſe Speculation, I ſhall content myſelf, and hope I have, in ſome meaſure, ſatisfied you with what has been already ſaid upon this Subject.

The great Mr. *Locke*, in his Controverſy with the Biſhop of *Worceſter*, pag. 148. makes a Kind of Objection to what has been here advanced, that has more the Air of a Sneer than an Argument. *But here I take Liberty to obſerve, that, if your Lordſhip allows Brutes to have Senſation, it will follow either that God can and does give to ſome Portions of Matter a Power of Perception and Thinking; and that all Animals have immaterial, and conſequently, according to your Lordſhip, immortal, Souls, as well as Men. And to ſay that Fleas and Mites, &c. have immortal Souls as well as Men, will poſſibly be looked on as going a great Way to ſerve an Hypotheſis.* Many Writers ſince his Time have improved this Thought, in order to expoſe and ridicule the Immateriality of the Soul, by mentioning *the Eels in Vinegar*, the numberleſs Nations, which, to the naked Eye, appear as the *Blue of a Plumb*, but are diſcovered, by the Microſcope, to be the proper Inhabitants of that particular Orb or Sphere; but let them try the utmoſt Strength of theſe Objections, and ſee what it will prove, but the Ignorance and Preſumption of thoſe that make it. Is it not a more ſurpriſing

Inſtance of the Almighty Power of God, to form ſo wonderful, ſo beautiful a Piece of Mechaniſm in one of theſe minute Animals, than in that of an Ox or a Horſe, a Whale or an Elephant? What leſs than infinite Wiſdom and Power could form a little Portion of Matter, too ſmall to be viewed by the naked Eye, into that almoſt infinite Variety of Parts, that are neceſſary to form an organical Body? Do but conſider how inexpreſſibly fine, ſlender, and delicate, muſt the ſeveral Parts be, that are neceſſary to form the Organs, to proportion the Structure, to direct the Machinery, and preſerve and ſupply the vital and animal Action in one of theſe imperceptible Animals; yet every Part that is neceſſary to animal Life, is as truly found in one of them, as in *Behemoth* and *Leviathan*. I very much doubt whether any Wiſdom, but that which framed them, can fully comprehend the Structure, the Symmetry, the Beauties of this almoſt imperceptible Generation, and think it muſt needs exceed any finite Underſtanding to conceive, much leſs to explain, how ſuch an infinite Variety of Parts, and Exerciſe of Powers, could be contained or exerted within ſo narrow a Space: Firſt, the *Heart*, the Fountain of Life; then *the Muſcles* neceſſary to produce Motion; *the Glands* for the Secretion of Juices; the *Ventricle* and Inteſtines for digeſting their Nouriſhment, and numberleſs other Parts which are neceſſary to form an organical Body. This Knowledge is too wonderful and excellent for any human Underſtanding, and it may reaſonably be doubted, whether the Angels themſelves are able to explain and comprehend it. But when we further conſider, that each of thoſe Members are themſelves alſo organical Bodies, that

they conſiſt of Fibres, Membranes, Coats, Veins, Arteries, Nerves, and numberleſs Springs, Tubes, and Pullies, too fine for Imagination itſelf to conceive; try, in the next Place, whether you can form the leaſt Appearance even of a Gueſs how infinitely ſubtle and fine muſt the Parts of thoſe Fluids be that circulate through theſe Tubes, as the Blood, the Lympha, and animal Spirits, which, in the largeſt Animals, are ſo exquiſitely fine, that no Imagination can explain or conceive. Can any Wiſdom, any Power, leſs than infinite, produce or explain ſuch wonderful Effects and Appearances as theſe? *Infinite Wiſdom* is as truly and wonderfully diſplayed in the ſmalleſt, as in the greateſt, Works of the Creation, and nothing leſs than the ſame Wiſdom that formed the univerſal Syſtem, could poſſibly produce the ſmalleſt and moſt contemptible Being in Nature. I ſay then, *that all theſe Effects of infinite Wiſdom were intended to anſwer ſome End, to ſerve ſome Purpoſe, or they were not: They contributed ſomething to the Beauty and Harmony of the whole, or they did not: They were either uſeful and neceſſary in their ſeveral Ranks and Orders, or ſuperfluous and uſeleſs:* Take which Side of the *Dilemma* you pleaſe, and ſee what Conſequences will unavoidably follow. If you ſay they were made for ſome End, to anſwer ſome Purpoſe, that they contributed to the Beauty and Harmony of the whole, it will neceſſarily follow, that they do ſo ſtill, unleſs you will venture to ſay, that the Syſtem is altered, that what was once neceſſary is not ſo now; which would be an abſurd and blaſphemous Imputation upon *infinite Wiſdom.* It will therefore follow, that whatever Uſes or Purpoſes were intended in their Creation, can only be ſupplied and anſwered

by

by ſtill preſerving them in being. If they were created by *infinite Wiſdom*, the ſame *infinite Wiſdom* will alſo preſerve them: If you doubt or deny this, you muſt unavoidably fall into the other Side of the *Dilemma*, and ſay that they were not the Effects of *infinite Wiſdom*; that they were not made to ſerve any End, or anſwer any Purpoſe; that they contributed nothing to the Beauty and Harmony of the Syſtem; that many of them are not only uſeleſs and unneceſſary, but noxious and miſchievous, and had better either not have been created at all, or immediately ſtruck out of the Liſt of Beings, to prevent their doing more Miſchief: In ſhort, that they were a Sort of By-blows, Excreſcencies, or fortuitous Productions, with which *infinite Wiſdom* had no manner of Concern, either in their Formation or Preſervation. Does not ſuch a Thought as this ſtrike you with a Kind of religious Horror? Is not the Blaſphemy as ſhocking to your Piety, as the Nonſenſe to your Underſtanding? Yet one of theſe muſt be maintained to ſupport the other Side of the Queſtion. I will therefore venture to conclude, that whatſoever Creatures *infinite Wiſdom* ſaw fit to produce in the firſt Creation, will be preſerved by the ſame *infinite Wiſdom* ſo long as the Syſtem itſelf ſhall continue, which is as certain a Concluſion, as that the Parts ſhall continue as long as the Whole, the Materials ſhall ſubſiſt as long as the Fabric; and this not only with regard to the Species, but to all the Individuals of the ſeveral Species, which, as Religion and Philoſophy aſſure us, were actually exiſting in their firſt Cauſe or Parent, when the divine Benediction, to increaſe and multiply, was pronounced upon them, and they were declared, by God himſelf,

to be *very good.* Whatever Arguments have or may be produced in Vindication of the Wiſdom and Goodneſs of God in the Works of the Creation, will (I humbly conceive) more ſtrongly conclude for their Immortality: And if ſo much as the Shadow of a Reaſon can be alledged for their Annihilation or utter Extinction of their Being after Death, it will as ſtrongly conclude againſt the Wiſdom of their firſt Creation. And whether ſuch a Conceſſion might not have a fatal Influence upon weak and irreligious Minds, deſerves well to be conſidered, whether they might not from hence be induced to believe, or to hope at leaſt, that they might receive the ſame Indulgence as the reſt of their Fellow-Brutes, and be no more accountable for the Sins of a long Life, the Abuſe of nobler Faculties, the Defiance of the higheſt Authority, the Contempt of the plaineſt Duties, and a Violation of the moſt reaſonable Commands, than the poor Brutes, who have no Sin to anſwer for, and would never have known either Pain or Sorrow, Suffering or Death, had our firſt Parents but continued as innocent as they: What then ſhould hinder their Continuance in being after the Diſſolution of their Bodies? Why may not the immaterial Form be diſpoſed of in its proper State, waiting for the *Time of the Reſtitution of all Things*, Acts iii. 21. When *the whole ſuffering Creation ſhall be delivered from the Bondage of Corruption into the glorious Liberty of the Sons of God*, Rom. viii. 21. The wiſe Preacher ſeems to have expreſſed his Thoughts very plainly upon this Queſtion, *Eccleſ.* iii. 21. where he mentions *the Spirit of a Man, and the Spirit of a Beaſt*, however different in their ſpecific Dignity and Qualities, yet both equally im-

material

material and immortal; both returning, after the Diſſolution of the Bodies, to their proper State or Center: *The Spirit of the Man going upwards*, and *the Spirit of the Beaſt going downwards*; that is, the former aſcending, the other deſcending, to their proper Rank or Sphere in the inviſible World.—And, after all, where is the Difficulty of comprehending, or the Danger of aſſerting, this proper Aſſortment of the ſeveral Species of Beings, according to their original State in the Order of Creation? What Need is there of ſo much philoſophical Refinement and Caution in explaining ſo obvious a Queſtion? What poſſible Danger can there be in aſſerting a Truth too plain to be denied, or what Purpoſes of Religion can be ſerved in concealing or diſguiſing a certain Truth, in order to eſtabliſh an uncertain, I had almoſt ſaid an impoſſible, Conjecture? Tell me ingenuouſly, Madam, can you heſitate a Moment how to determine upon this Queſtion? Some learned Men have ſtarted a Difficulty, how theſe ſeparate Eſſences, or Brute-Souls, are to be diſpoſed of after Death. Thus, particularly, the pious, learned, and Right Reverend Author of *The Procedure, Extent, and Limits of human Underſtanding*, expreſſes his Doubts and Fears, pag. 173, 174. *They who hold ſenſitive Perception in Brutes to be an Argument of the Immateriality of their Souls, find themſelves under a Neceſſity of allowing thoſe Souls to be naturally immortal likewiſe, and they are ſo embarraſſed how to diſpoſe of thoſe irrational immortal Souls after the Diſſolution of their Bodies, and what Sort of Immortality to conceive for them, that they imagine them all to return to the great Soul or Spirit of the World, or, by a Metempſuchoſis, to paſs into the Bodies of ſucceeding Animals, and then, when they have*

done

done their Work at the End of the World, they are to be diſcharged out of Being, and again reduced to their primitive Nothing.—Again—If thoſe Souls are once granted to be immaterial, it is utterly inconceivable that they ſhould not naturally have the ſame Immortality with thoſe that are human; ſince we cannot, with any Senſe or Conſiſtency, diſtinguiſh two different Kinds of Immortality for created Spirits, if the Souls of Brutes be immortal, that cannot, when ſeparate, be thought to remain altogether in a State of Inactivity or Inſenſibility, which communicated Senſe and Activity to Matter, while in Conjunction with it; and, if ſo, they muſt be ſenſible of Happineſs or Miſery, and, in ſome Degree, liable to Rewards and Puniſhments as eternal as their Souls. He concludes, *What heightens the Abſurdity of this Way of Thinking is, that, in imagining the Souls of Brutes to be immaterial, Men muſt neceſſarily diſtinguiſh a great Variety of them, both in Nature and Degree, one Sort for Birds, another for Beaſts and another for Fiſhes; and theſe muſt be all ſubdivided again into very different Species of immaterial Souls, according to the different Sorts there are under each of theſe general Heads. Nay, every Fly and Inſect muſt, on this Suppoſition, have ſome Sort of immaterial Soul, even down to the Cheeſe-mites; and what is yet more abſurd, is, that there muſt be an infinite Variety of Immaterialities imagined, to ſuit the Rank and Condition of every individual, living, ſenſible Creature.* What a Rhapſody is here! Can there be a more lively Picture of a puzzled Imagination, terrified with Spectres, and combating with Difficulties of his own creating? If the Premiſes be juſt, the Concluſion muſt be ſo too; they muſt ſtand or fall together: If the Evidence be ſtrong for the Immateriality of Brute Souls, as I believe you think it

is,

is, their Immortality muſt, in my Opinion, be the natural Conſequence: And how are we concerned to inquire what ſhall become of them in their ſeparate State? What is it to us to know how they ſhall be diſpoſed of after the Diſſolution of their Bodies? Cannot infinite Power, which formed them without our Advice and Aſſiſtance, diſpoſe of them in the ſame Manner? This, I think, is certain, that if they are immaterial, and conſequently immortal, if their Souls animated certain Bodies in this Life, and were the proper Principles of their Action, they cannot ceaſe to be active after they are in a ſeparate State, and muſt have a peculiar Sphere of Life and Action without their Bodies, as well as they had on them. Can you, Madam, conceive what would have become of the numerous Deſcendents of the ſeveral Species of Beings, (whoſe peculiar Bleſſing from God was to *increaſe* and *multiply*) if *Adam* had not ſinned, nor by conſequence, Sin and Death entered into the World? Can we ſuppoſe that he who made them to increaſe and multiply, had not made a proper Proviſion for their Reception? And will not (think you) the ſame Wiſdom and Power continue the ſame Proviſion for them ſtill? Can any Man pretend to tell me what is the State of ſeparate Souls? Where, or what, or how many are the different Manſions and Receptacles of the Dead? Theſe are idle Inquiries, unanſwerable Queſtions; yet does any reaſonable Man doubt whether there are ſuch Manſions, ſuch proper Habitations, for ſeparate Spirits; and, if for one Rank of Beings, why not for all? And is it not a monſtrous Preſumption in us, *who are ignorant of the plaineſt Things, and can hardly judge aright of*

the

the commoneſt Things that are upon Earth, and find not without great Labour the Things that are before us, Wiſd. ix. 16. to be preſcribing Bounds to omnipotent Wiſdom, directing the Exerciſe of infinite Power, by our narrow Apprehenſions of the Nature of Things, and the Power of God? His Objection againſt the *ſame Immortality*, allotted to different Species of Beings, is very crudely and obſcurely expreſſed. *Immortality*, or a Perpetuity of Exiſtence in its abſtracted Nature, to whatever different Ranks or Species of Beings it is applied, muſt be one and *the ſame*, however different their State and Condition may be. As for the *Brute-Souls* being ſenſible of Happineſs or Miſery in their ſeparate State, Why not as well as in their preſent natural State? If they are capable of Happineſs or Miſery here, if they are the Object of divine as well as human Compaſſion in their preſent State, (which both Reaſon and Revelation plainly evince) what ſhould hinder their being capable of higher Degrees of Happineſs in their ſeparate State in the inviſible World, as well as they were in their firſt Situation in Paradiſe, before Sin and Death entered into the World, and they ſunk with us under the *Bondage of Corruption?* But to ſay (as our Author does) that it will thence follow, they are *liable to Rewards and Puniſhments*, requires both Proof and Explanation. They were not moral Agents, nor is their preſent Unhappineſs the proper Puniſhment of any Abuſe of their Free-will, the Violation of any Duty, the Tranſgreſſion of any Command, or Diſobedience to the Will of their Maker. This the Apoſtle expreſsly declares, *Rom.* viii. 20. That *they were made ſubject to Vanity, not willingly*,

not

not by any Fault of their own, *but by reaſon of him*, upon the Account, by the Tranſgreſſion of Man, *who has ſubjected them to it in Hope*; that is, in certain Hope of being delivered from a Miſery they had not deſerved, from a Bondage which they had not brought upon themſelves, but were neceſſarily involved in it by the Relation they ſtood in to our firſt Parent, who was their natural Lord, the Sovereign and Governor of the whole mundane Syſtem. And why does he ſay it heightens the Abſurdity of this Way of Thinking, that we ſhall be obliged to diſtinguiſh a great Variety of Souls, both in Nature and Degree, for the great Variety of Beings? Why is it a greater Abſurdity to ſuppoſe different Species of immaterial Souls, than different Species of material Bodies? If (as the Apoſtle reaſons, 1 *Cor.* xv. 39.) *All Fleſh is not the ſame Fleſh, but there is one Kind of Fleſh of Men, another Fleſh of Beaſts, another of Fiſhes, and another of Birds.* Where would be the Abſurdity of thinking or ſaying, all Souls, or Spirits, or immaterial Beings, are not ſpecifically the ſame; but there is one Kind of Soul of Men, another Kind of Beaſts, another of Fiſhes, another of Birds, and another of Inſects, and perhaps another of the various Tribes and Families of each? It is at leaſt highly probable that it is ſo; and the Appearance of Abſurdity ariſes from nothing elſe but our Ignorance of the Ways of God, and his myſterious Operations in the Frame and Courſe of Nature, and a vain Preſumption that we are competent Judges of both. This it is that tempts us to preſcribe Limits, and direct the Exerciſe, of infinite Power; this tempts us to form Hypotheſes, and lay Schemes for the Operations of

Omni-

Omnipotence, and charge every Deviation from it, as abſurd and unreaſonable. And by the ſame Method of Reaſoning, we might, (if Experience did not convince us) as wiſely infer, that the almoſt infinite Variety of material Bodies were abſurd and impoſſible. And after all this Appearance of Abſurdity, it is more than probable that this great Variety of *immaterial Souls, both in Nature and Degree, for Inſects, Fiſhes, Birds, and Beaſts,* ought to be regarded as a ſingular Article in the Harmony and Beauty of the Creation, in the riſing Scale of immaterial Beings. When we obſerve ſuch a wonderful Gradation of Beauty, Form, Perfection, and Proportion, in the ſeveral Parts of Matter, through the animal, vegetable, and mineral Kingdoms, through all the Species of Foſſils, Plants, and Animals, up to the human Body, it muſt appear to a rational and attentive Mind, to be a wide and unnatural Chaſm in the Nature of Things, if there were nothing between dead Matter and the human Soul. Let us not then embarras ourſelves with Doubts and Inquiries, about the Purpoſes and Counſels of infinite Wiſdom, in the Creation of ſuch a wonderful and beautiful Variety of Animals, through all the ſeveral Regions of Nature; but ſatisfy ourſelves, that, as nothing leſs than infinite Power could produce the leaſt and moſt contemptible into Being, ſo nothing leſs than infinite Wiſdom has formed and directed them to anſwer the ſeveral Purpoſes of their Creation, and fill their different Ranks and States in the Scale of Being; and that the ſame infinite Wiſdom will not fail to diſpoſe of them hereafter in the moſt proper Manner, to anſwer the original Purpoſes of

their Creation. Thus much we may venture to pronounce with Safety, that it is by no means inconſiſtent with Reaſon, that there may be ſeveral Degrees and Orders of immaterial Beings, with different Powers and Faculties, according to their different Ends: And that ſuch of theſe as are capable of actuating Bodies, may be diſpoſed of in different Bodies, according to their different Capacities; and when the immaterial Beings are ſeparated from theſe Bodies, ſo that the Bodies are dead, no Man can preſume to ſay, that it is impoſſible or unreaſonable, for omnipotent Wiſdom to continue them in being, and diſpoſe of them, in ſuch a State or Condition, as he ſhall ſee fit. And if partial human Benevolence, if limited human Underſtanding, could conceive any poſſible Reaſon, or contrive any poſſible Means to continue their Being, and their Happineſs, in a State of Separation; then it is neither an abſurd Thought, nor impious Hope, that their Almighty and moſt merciful Creator, whoſe Compaſſions are over all his Works, may effect both, ſince nothing leſs than both could at firſt move him to bring them into Being, and ſuch a State as the Harmony of Nature required, and infinite Wiſdom ſaw fit for them.

And now, Madam, I appeal to you and to every ſenſible impartial Reader, to tell me what poſſible ill Conſequences can be drawn from the Suppoſition of their Immortality; or what poſſible Advantage to the Intereſts of true Philoſophy and Religion can ariſe from denying it? The Infidel will be pleaſed to hear you own the Poſſibility of a material Soul of thinking Matter, and comfort himſelf with the Hope

that

that he, with the reſt of his reaſoning Fellow-Animals, may be exactly of the ſame Make, have nothing in them ſuperior to Matter, no Principle of Immortality, nothing capable of eternal Rewards and Puniſhments; though he himſelf would eaſily turn the Tables upon you, and prove the contrary, from the plaineſt Principles of Nature and Philoſophy. On the other hand, if we could prove to his Satisfaction, that every Kind and Degree of Life through the univerſal Syſtem muſt neceſſarily be immortal, it would prove ſtrongly upon him the Neceſſity of his own Immortality, and quite deſtroy the feeble, the terrible Hope of Annihilation, or utter Extinction of his Being; it would ſhow him in a ſtrong and amazing Light, the abſolute Impoſſibility of evading the proper and neceſſary Puniſhment of a wicked and ungodly Life, the unavoidable Conſequences of brutiſh and vicious Habits, debaſing the Soul, degrading it from its proper Rank and Dignity, corrupting all its Faculties, and rendering it uncapable of thoſe divine Communications which are the proper Life, the only real Felicity, of human Souls. But to return,

The wonderful Gradation in the Scale of Beings (ſo far as our Senſes can diſcover it) is not only the Object of daily Experience and Admiration, but is alſo a noble Key to open to us the more remote and inviſible Scenes of Nature and Providence, and to raiſe upon the Foundation of a juſt and proper Analogy, a rational Superſtructure, little inferior in Evidence and Strength to a mathematical Demonſtration. As we obſerve, in all Parts of the Creation, that there is a gradual Connection of one with another,

another, without any great or diſcernible Gaps between, that in all that great Variety of Things we ſee in the World, they are all ſo cloſely linked together, that it is not eaſy to diſcover the Bounds between them; we have all the Reaſon imaginable to believe, that by ſuch gentle Steps and imperceptible Degrees, Beings aſcend in the univerſal Syſtem from the loweſt to the higheſt Point of Perfection. Where is he that can ſettle the Boundaries of the material and ſpiritual World? Who can tell where the ſenſible and rational begin, and where the inſenſible and irrational end? Who can preciſely determine the loweſt Species of Animals, and the firſt and higheſt Degree of inanimate Beings? The whole Syſtem of natural Beings, ſo far as we can obſerve, leſſen and augment in the ſame Proportion, as the Quantity does in a regular Cone, where, though there be a manifeſt Difference betwixt the Bigneſs of the Diameter at remote Diſtances, yet the Difference betwixt the upper and under, where they touch each other, is hardly diſcernible: The Difference betwixt Man and Man is inconceivably great. Were we to compare a *Newton*, a *Locke*, or a *Boyle*, with that Sort of human Creatures, commonly diſtinguiſhed by the Name and Title of *honeſt, or very honeſt Fellows*, who have very little beſides their Shape and Riſibility, (or Faculty of Laughing, which ſome Philoſophers make to be the formal Difference betwixt rational and irrational Animals) to diſtinguiſh them from Brutes, we ſhould be almoſt tempted to think them of a different Species: But were we to compare the Underſtandings, the Tempers, the Abilities, of ſome Men and ſome Brutes, we ſhall find ſo little

Difference, that it would be hard to ſay, to which we ſhould give the Preference. The Brute in the Sty, the Stable, or the Kennel, and the Brute in the Parlour, are very often diſtinguiſhed to the Advantage of the former, as the more harmleſs, the more uſeful, the more virtuous Animals of the two. Nor has the Difference, in Point of Underſtanding, been much leſs conſiderable. Now, as the *Rule of Analogy* makes it more than probable, that, in the aſcending Part of the Scale there are numberleſs Ranks and Orders of intelligent Beings, excelling us in ſeveral Degrees of Perfection, aſcending upwards towards the infinite Perfection of the Creator, by gentle Steps and Differences, that are hardly at a diſcernible Diſtance from each other: So in the deſcending Part, there are doubtleſs numberleſs Ranks and Orders of Beings, endued with lower Faculties, lower Degrees of Life and Perception, till you come down, by imperceptible Degrees, to the Vegetables and inanimate Brute-Matter; but what are the ſpecific Differences that diſtinguiſh theſe ſeveral Ranks and Degrees of Beings, is not eaſy to conceive. The Scale of Life, like the Continuation of all Motion, the Undulation of Waves, the Vibration of Sounds, and the Progreſſion of Light, are performed by certain inſeparable, though diſtinct and decreaſing Communications and Impreſſions from one Part of Matter to another, each of them proportionably diminiſhing, till you come at laſt to a State of abſolute Inaction and Reſt: But what is the preciſe and abſolute Boundary, betwixt languid Motion and abſolute Reſt, that created Underſtanding can explain or comprehend? Who can fix the direct Point where

the

the laſt dying Sound expires in dead Silence? Who can diſcern where the laſt glimmering Ray of Light is ſwallowed up in total Darkneſs and Obſcurity? Who can determine the Limits betwixt the Ebb and Flowing of the Tide; or, deſcribe the ſingle Point, which is the Ending of the one, and the Beginning of the other? Nor are the Boundaries betwixt the human and brute Underſtanding more eaſily diſtinguiſhed. Who can determine the loweſt Degree of human Ignorance, and the higheſt Pitch of brutal Knowledge? Who can ſay where the one ends, and the other begins, or whether there be any other Difference betwixt them but in Degree.

Mr. *Locke*, in his 27th Chapter, of *Identity and Diverſity*, has, in the Courſe of his Argument, dropped ſomething ſo much to our preſent Purpoſe, and ſo apparently contradictory to what he has advanced in other Parts of his Theory, that I cannot help tranſcribing it, *pag.* 284, *Edit.* 8vo. *I think I may be confident, that whoever ſhould ſee a Creature of his own Shape, though it had no more Reaſon, as to its Life, than a Cat, or a Parrot, would call him ſtill a Man; or whoſoever ſhould hear a Cat or a Parrot diſcourſe, reaſon, and philoſophize, would call or think it nothing but a Cat or a Parrot; and ſay, the one was a dull, irrational Man, and the other a very intelligent rational Parrot. A Relation we have in an Author of great Note (meaning Sir* William Temple's *Memoirs): I had a Mind to know, from Prince* Maurice's *own Mouth, the Account of a common, but much credited Story, that I had heard ſo often from many others, of an old Parrot he had in* Braſil, *during his Government there, that ſpoke, and aſked, and anſwered common*

Queſtions, like a reaſonable Creature; ſo that thoſe of his Train there, generally concluded it to be Witchery or Poſſeſſion; and one of his Chaplains, who lived long afterwards in Holland, *would never, from that Time, endure a Parrot, but ſaid, they all had a Devil in them. I had heard many Particulars of this Story, and aſſevered by People hard to be diſcredited; which made me aſk Prince* Maurice, *What there was in it? He ſaid, with his uſual Plainneſs and Dryneſs of Talk, That there was ſomething true, but a great deal falſe, of what had been reported. I deſired to know of him what there was of the firſt? He told me ſhort and coldly, That he had heard of ſuch an old Parrot, when he came to* Braſil; *and though he believed nothing of it, and it was a good Way off, he had the Curioſity to ſend for it; that it was a very great and a very old one; and when it came firſt into the Room where the Prince was, with a great many* Dutchmen *about him, it ſaid preſently, What a Company of white Men are here! They aſked it, What he thought that Man was, pointing at the Prince? It anſwered, Some General or other. When they brought it cloſe to him, he aſked it,* * D'ou venez vous? *It anſwered,* De Marinnan. *The Prince,* A qui eſtes vous? *The Parrot,* A un Portugueſe. *The Prince,* Qui fais tu la? *The Parrot,* Je garde les Poules. *The Prince laughed, and ſaid,* Vous gardes les Poules! *The Parrot anſwered,* Ouy, Moy, et je ſçay bien faire; *and made the Chuck four or five Times,*

* *Whence come you? From Marinnan.* Prince. *To whom do you belong?* The Parrot. *To a Portugueſe.* Prince. *What do you do there?* Parrot. *I look after the Chickens.* Prince. *You look after the Chickens!* Parrot. *Yes, I know how to do it very well.*

that People uſe to make to Chickens when they call them. I ſet down the Words of this worthy Dialogue in French *juſt as Prince* Maurice *ſaid them to me. I aſked him in what Languoge the Parrot ſpake? And he ſaid in* Braſilian. *I aſked him, Whether he underſtood* Braſilian? *He ſaid, No, but he had taken care to have two Interpreters by him; the one a* Dutchman *who ſpoke* Braſilian, *and the other a* Braſilian *that ſpoke* Dutch; *that he aſked them ſeparately and privately, and both of them agreed in telling him juſt the ſame Thing that the Parrot ſaid. I could not but tell this odd Story, becauſe it is ſo much out of the Way, and from the firſt Hand, and what may paſs for a good one; for I dare ſay, the Prince at leaſt believed himſelf in all he told me, having ever paſt for a very honeſt and pious Man. I leave it to Naturaliſts to reaſon, and to other Men to believe, as they pleaſe upon it.*

The Uſe Mr. *Locke* makes of this ſurpriſing Story is of a very particular Nature, and I muſt needs ſay, not without Violence, applied to his Purpoſe. Hear his own Remark. The Prince, it is plain, who vouches this Story, and our Author who relates it from him, both of them call this Talker *a Parrot*; and I aſk any one elſe, who thinks ſuch a Story fit to be told, whether, if this Parrot, and all of its Kind, had always talked, as we have a Prince's Word for it this one did; whether, I ſay, they would not have paſſed for a Race of *rational Animals?* So far the Queſtion is properly ſtated, and may be eaſily anſwered. Without doubt they would. But he proceeds to aſk further, Whether, for all that, they would have been allowed to be Men, and not Parrots? Why ſo? unleſs it were thought abſurd or impious to aſcribe any Kind or Degree of Reaſon to Brutes; which is ſo

far from being the Caſe, that I humbly conceive, there is at leaſt a ſtrong Probability of the contrary. And this Story, ſo well atteſted, is no contemptible Evidence in our Favour. Suppoſing, therefore, this to be the Caſe, the Queſtion I would aſk ſhould be this: Does not this Parrot diſcover as evident Tokens at leaſt of Reaſon and Underſtanding as many of our own Species, who are allowed to be reaſonable Creatures, and to make a tolerable Appearance in the gay World? Is there any diſcernible Difference between the Converſation of this Bird, and many a ſad unlucky Bird, who fancies himſelf a very pretty Fellow, and perhaps a very fine Gentleman? Let us, if you pleaſe, Madam, enter a little farther into the Compariſon. The Parrot, in ſo ſhort a Converſation, could diſcover but few Ideas neceſſarily involved in the Queſtions he was obliged to anſwer; but thoſe few ſeem to be clear, diſtinct, and regularly adjuſted; and, if we may be allowed to judge by this Specimen, he might have a larger and better Stock of intellectual Materials to employ upon proper Occaſions. *Firſt of all*, It is plain he could diſtinguiſh Colours, and the Difference between his ſooty Countrymen, and the white Attendants of the Prince. *Secondly*, He could diſtinguiſh Men from any other Species of Animals, by his calling the Prince's Attendants *White-men*. *Thirdly*, He had Geography enough to diſtinguiſh one Place from another, and to tell the Prince, that he came from *Marinnan*. *Fourthly*, He underſtood the abſtracted Nature of Property, and the Relation he bore to the *Portugueſe* Owner or Maſter to whom he belonged. *Fifthly*, He could infer that that Relation implied ſome Sort of Service to be performed on his part,

which

which was the Care of the Chicken. *Sixthly*, He diſcovered that he underſtood the Nature of his Office, and how to execute it in a proper Manner, by making the Signals which the Mother uſed to make to her young Family, to warn them to fly from any imminent Danger, and put themſelves under her Protection. It ſeems to appear from hence, that this ſenſible, honeſt, faithful Servant had as much Knowledge as was ſufficient to qualify him for the Poſt that was aſſigned him, of which he gave full Proof in his Examination by the Prince. You will tell me, perhaps, this was no Proof of his Underſtanding; it might probably be a Leſſon which he had learned by Rote: But pray, Madam, is not the Probability as ſtrong on the other Side? eſpecially as you find that the firſt Speech was the Effect of immediate Reflection, without any leading Queſtion to introduce it, and the reſt were a Sequel of proper Anſwers to the ſeveral Queſtions that were propoſed by the Prince. But you may further reply, that, as he had ſo few Ideas to work with, it would require a very moderate Degree of Underſtanding to be able to adjuſt them properly, and apply them juſtly upon proper Occaſions. True—but the being able to do it at all, even in the loweſt Degree, is confeſſing the Point that I am labouring to prove, and anſwers every Objection that has been made againſt it.—Well then, ſuppoſing this poor individual Bird at the Head of his Species, compounding and comparing Ideas, forming Concluſions, reaſoning, and anſwering Queſtions, we may, according to Mr. *Locke*'s own Confeſſion, allow him to be a *rational Parrot*; and may reaſonably infer, that the other Individuals of the ſame Species are capable of ſimilar, if not equal, Improve-

ments, and, by Conſequence, have a proportionable Title to the Character of rational Creatures: On the other hand, if a ſlender Stock of Ideas, a Slowneſs of Apprehenſion, a Poverty of Genius, and Narrowneſs of Underſtanding be a ſufficient Reaſon for ſtriking them out of the Rank of rational Beings, I quite dread the Conſequence, and almoſt tremble to think what terrible Havock it muſt make in the human Species. How many honeſt, merry, pretty Fellows muſt inſtantly reſign their Pretenſions to Humanity, be turned to Graſs, or degraded into the loweſt Rank of Vegetables! Could you ſteal into poor *Sylvio*'s Pericranium, and there deface the Ideas of his Dogs, his Horſes, his Bottle, and (I am ſorry to add) his Miſtreſs, you would leave an abſolute Void, an intire Blank, as could be found in the whole Creation. *Ned Courtly*, who values himſelf ſo much upon his Knowledge of the World, is not one Jot richer than he; the whole Furniture of his Memory (the only Faculty he has to find Employment for his Tongue) was ſtolen from the Drawing-room, the Opera, and the Aſſembly; and if it were poſſible for him to return his intellectual Trumpery to the Place from whence he ſtole it, he would immediately be upon the Level with the Waſps and Butterflies. I have at this Time in my Eye a Group of ſolemn Blockheads, who have the Vanity to call themſelves *Free-thinkers*, without being able to explain the Character they inſolently claim, nor the Title by which they pretend to claim it. I wiſh I had a proper Authority to confine them all together in one Room, with a decent Allowance of Pen, Ink, and Paper, debarring them the Uſe of two or three Libertine Books, two or three Cant-words,

and

and two or three Common-place Jokes, upon Parſons, Prieſt-craft, and Superſtition, and I would defy their united Miſunderſtandings, in ſix Weeks Time, to produce ſix Quarto Pages upon any Queſtion in Philoſophy or Religion, written (I do not ſay with Argument or Grammar, for that would be an unreaſonable Impoſition) but even with true Spelling, and common Senſe. Could you, by any means, reſtrain the arch, the witty, the eloquent *Clarinda* from her favourite Topics of Dreſs and Scandal, you will infinitely oblige all her Acquaintance by condemning her to perpetual Silence.

Now I would venture to ſay, that the Partition betwixt the loweſt Degree of Human, and the higheſt Degree of Brute, Underſtanding, is ſo very ſlender, that it is hardly perceptible, and could not, in any Degree, be diſtinguiſhed but by a greater Fluency of Language; which, though in the main it may be conſidered as an Advantage to our Species in general, yet is it none to thoſe who ſeldom make any other uſe of it, than to diſcover the Emptineſs of their Heads, the Perverſeneſs of their Wills, or the Iniquity of their Hearts, and ſhew how little the real Difference is (Shape only excepted) betwixt a ſagacious, good-natured, governable, uſeful Animal, which we agree to call a Brute, and a wrong-headed, vicious, ungovernable, miſchievous Brute, whom we agree to call a Man; and what Authority we have to ſtrike out of the Syſtem of Immortality ſo great a Part of the Creation, without an abſolute and evident Neceſſity, exceeds my Comprehenſion. If both Reaſon and Revelation aſſure us, that, in their firſt Creation, they were all *very good:* As perfect in their ſeveral Kinds,

as beautiful in their ſeveral Orders, as neceſſary to the univerſal Harmony, as infinite Power and Wiſdom could make them; if, by the ſpecial Benediction of their Maker, they were to increaſe and multiply, and perpetuate their ſeveral Species, before Sin and Death entered into the World, how dare we pretend to reverſe this Bleſſing, to correct infinite Wiſdom, to alter the eſtabliſhed Order of Things, and pronounce a Sentence of utter Extinction upon numberleſs Ranks and Orders of Beings, created by infinite Wiſdom, to manifeſt the Power and Goodneſs of their Maker, by miniſtering to the Pleaſure and Neceſſities of Mankind, and contributing, in their proper Order, to the Beauty and Harmony of the univerſal Syſtem: Is not this pronouncing a Curſe where God has pronounced a Bleſſing? and, in Effect, declaring that infinite Wiſdom and Power were idly employed in forming, ſupporting, feeding, and bleſſing numberleſs Species, Tribes, and Families of uſeleſs and unneceſſary Beings? Is it not more reaſonable, more conſiſtent with the Nature of God, and the Scripture Account of the Creation, to ſuppoſe that the immaterial Forms, the incorruptible Eſſences of the whole Syſtem, notwithſtanding its preſent ruinous and deplorable Appearance under the Bondage of Corruption and Death, are immoveably fixed in their proper Rank and Order in the inviſible World, according to the eternal archetypal Model in the Divine Mind, in and by which, as their efficient and exemplary Cauſe, every Being in Heaven and Earth, from the moſt exalted Seraph to the loweſt Vegetable, was made, in which they now ſubſiſt, and ſhall for ever ſubſiſt, in a glorious Immortality?

The

The Abſurdities that flow from the contrary Opinion, are a ſtrong preſumptive Proof in Favour of ours. That all Creatures were the Productions of infinite Goodneſs, Wiſdom, and Power, and could therefore be only created in order to be as perfectly happy as their Rank and State in Nature could admit, is as certain, as that an infinitely wiſe, and good, and powerful Being could not poſſibly make any Creature only with an Intention to make them miſerable; and yet we ſee, at preſent, the whole Face of Nature covered as it were with Darkneſs, Confuſion, and Deformity, a Scene of Sin and Folly, of Miſery and Sorrow, ſinking, as it were, under its own Weight, and groaning under the Bondage of Corruption: And dare we ſay, or imagine, that this was the original primitive State of Things? Could Diſorder and Confuſion, Vanity and Miſery, proceed from the omnipotent Fountain of Order, Truth, and Love? Muſt we not rather ſay, that we are in a preternatural State; that the Evils we ſuffer are accidental, the fatal Conſequence of the Tranſgreſſion of our firſt Parents, ſeduced by the Temptation of an evil Spirit, to a Violation of all the Laws of Juſtice, Truth, and Order? And can we imagine that this violent, this unnatural State, ſhall laſt for ever? Is this State of the whole Creation ſo deplorably miſerable, as to admit of no Remedy, no Hope of Deliverance? Shall the eternal Purpoſes of infinite Wiſdom, Love, and Power be intirely defeated by the Malice of evil Spirits, and the Infirmities of frail Creatures? Is not this imputing too much to the Creature, and derogating from the infinite Wiſdom, Goodneſs, and Power of the Creator? Is not this ſaying, in Effect, that the Almighty Creator,

the

the Father of Mercies, and the God of all Compaſſions, whoſe Mercies are over all his Works, is either unwilling, or unable, to effect the eternal Purpoſes of his infinite Love? That the Devil is more powerful to deſtroy than God to ſave? And, after all, what Difficulty is there in comprehending, or what poſſible Danger in aſſerting, that all the inferior Creation, that fell with, and in, our firſt Parent, and ſuffer for our Tranſgreſſion, ſhall at laſt be reſtored to their primitive Happineſs, and *be delivered from their preſent Bondage of Corruption into the glorious Liberty of the Sons of God? And why* (as St. *Paul* ſays to King *Agrippa*, Acts xxvi. 8.) *ſhould it be thought a thing incredible*, that God ſhould do this, eſpecially as Reaſon and Nature pronounce ſuch a Renovation not only poſſible, but probable, and Revelation declares it to be certain? *As for the wonderous Works of the Lord* (ſaith the wiſe Son of *Sirach*, *Eccluſ.* xviii. 6.) *there may nothing be taken from them, neither may any thing be put unto them, neither can the Ground of them be found out.* Nothing can be added to their original Perfection, nor ſhall any thing be able to deſtroy it, neither can any human Underſtanding comprehend their eſſential Ground and Root in the archetypal World, in which (notwithſtanding any Violence or accidental Diſorder in their preſent external Form) they ſtand immoveably fixed in their proper Rank and Order, in and through which they ſhall, in God's due Time, be reſtored to the Splendor and Dignity of their firſt Creation.

And this, Madam, opens to us a new Scene of Wonder and Love, worthy the moſt ſerious Attention of a rational and religious Mind, that there ſhall be *an univerſal Reſtitution* of all that fell by *Adam*'s Tranſ-

greſſion;

greſſion; when all that was loſt in the *firſt Adam* ſhall be renewed in the *Second*; that there ſhall be *new Heavens* and a *new Earth*, which ſhall be the Habitation of Righteouſneſs, God has plainly and abundantly *promiſed, by the Mouth of all his holy Prophets, ſince the World began*, Acts iii. 19, 20, 21. *Iſa.* lxv. 17. lxvi. 22. 2 *Pet.* iii. 13. 1 *Cor.* xv. 21, 22. *Rev.* xxi. 1. And if the whole material World ſhall be reſtored to its primitive Perfection; if there ſhould be a *Renovation of the Face of the Earth*, Pſal. civ. 30. there muſt be of Conſequence a Renovation of all its ſeminal Powers, of all the various Productions of Fruits, Flowers, Animals, and all the different Inhabitants of the ſeveral Regions of Nature. All the Diſcord of Elements, all the Malignity of the Creatures, ſhall intirely ceaſe, and be done away. All Nature ſhall put off the Corruption, Deformity, Darkneſs, and Confuſion of their preſent State, and be reſtored to the Purity, Splendor, and Beauty of their firſt Creation. I ſuppoſe you will reply, and ſay, as many eminent Writers have done before you, that all thoſe Paſſages of Scripture which ſpeak of an intire Renovation and *Reſtitution of all Things*, of *new Heavens and a new Earth*, are not to be underſtood literally, that they are only metaphorical Expreſſions, to repreſent the mighty Change that was to be introduced into the moral World by the preaching of the Goſpel; that the prophetic Style and oriental Languages abounded with bold Metaphors, which could not poſſibly be underſtood in a literal Senſe, as when not only Birds and Beaſts, but even the vegetable and inanimate Parts of the Creation are called upon to bleſs and praiſe their Maker, and to rejoice in his Mercy,

&

of which we have many Inſtances in the Book of *Pſalms*, and the Prophecies of the *Old Teſtament*. Thus particularly, *Pſal.* cxlvi, we find, *Mountains and all Hills, fruitful Trees and all Cedars, Beaſts and all Cattle, Worms and feathered Fowls*, are called upon to join with the grand Chorus of Men and Angels, of all the Powers of Heaven and Earth, in the Praiſes of their Almighty Creator. And *Iſai.* lv. 12. *The Mountains and the Hills ſhall break forth before you into ſinging, and all the Trees of the Field ſhall clap their Hands.* So, *Pſ.* civ. 21. *The young Lions roaring after their Prey*, are repreſented in the Form of Supplicants, *ſeeking their Meat from God.* So again, *Pſ.* cxlvii. 9. the Cry of young Ravens is repreſented as calling upon God for their daily Bread, *He feedeth the young Ravens that call upon him.* That theſe Expreſſions are properly metaphorical, is eaſily granted; but that they are juſtly and properly founded in the real Nature of Things, cannot be denied, or may be eaſily proved.—Let it be granted, that all thoſe pompous Ideas, and magnificent Deſcriptions which the Scriptures give us of the Redemption of the World, and Renovation of Nature, have a primary and immediate Regard to the human Nature, which cannot be denied; yet, that it does not, and cannot, terminate there, ſo as to exclude the other Parts of the Creation, is, from the Analogy of Reaſon, equally certain. When we conſider that the whole Syſtem of Nature were Partakers of the original Happineſs, were included in the univerſal Benediction, that every Part of the animal and vegetable World, according to their ſeveral Capacities, received, through our firſt Parents, ſuch divine Communications of Life, Light, and Glory, as were ne-

ceſſary

ceſſary to complete their Happineſs, which intirely depended upon his unſinning Obedience; that, by his Tranſgreſſion, he forfeited for them, as well as for himſelf, the Favour of his Maker, and the original Happineſs of their State and Condition, from which they fell into their preſent lamentable State of Mortality and Corruption, it is natural to conceive, that as the whole animal Creation ſympathizes and ſuffers with their ſinful unhappy Lord and Maſter; ſo they ſhall, with him, in due Time, recover their loſt Happineſs, and return to their primitive Perfection; that the Redemption and Glorification of the one, muſt neceſſarily be the Redemption and Glorification of the other; that as they, as well as we, fell in, and by, the Tranſgreſſion of the firſt *Adam*, ſo they, as well as we, ſhall be reſtored by the meritorious Obedience and powerful Interceſſion of the Second, which the Royal Pſalmiſt plainly declares, *Pſ.* xxxvi. 6. *Thou, Lord, ſhalt ſave both Man and Beaſt.* And by Parity of Reaſon we may conclude, that the vegetable as well as animal Creation, ſhall have their proportionable Degrees of the ſame Bleſſing, and be Partakers of the ſame Glory; ſo that all the original Bleſſings implanted in the vegetable World at the firſt Creation ſhall be reſtored again: When all the Fruits and Flowers of Paradiſe, which were created to adminiſter Nouriſhment and Pleaſure to the paradiſiacal Bodies of our fallen unhappy Parents, ſhall recover their original Tincture, Life, and Spirit, to be the ſpiritual Food and Nouriſhment of the renewed human Nature. This our Bleſſed Lord plainly tells us, *Matt.* xxvi. 29. when, at the Celebration of his laſt Supper, he aſſures his Diſciples. *that he would thenceforth drink no more of the*

Fruit

Fruit of the Vine, until that Day when he ſhould drink it new with them in his Father's Kingdom.

The Certainty of this grand Event, the Reſtitution of this whole viſible World to its original Perfection, is plainly and fully atteſted by St. *Paul*, Rom. viii. 19, 20, 21, 22. *The earneſt Expectation of the Creature waiteth for the Manifeſtation of the Sons of God. For the Creature was made ſubject to Vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in Hope; becauſe the Creature itſelf alſo ſhall be delivered from the Bondage of Corruption into the glorious Liberty of the Sons of God; for we know that the whole Creation groaneth and traveleth in Pain together until now.* The great Point on which the true Interpretation of this Paſſage depends, is to find out the true Meaning of the Word *Creature*, in what Senſe the Apoſtle uſes it in this Place. Moſt of our modern Commentators have gone violently out of the way in queſt of any Meaning but the true one. The pious and learned Dr. *Hammond* underſtands by it *the Gentile World*, in Oppoſition to the *Jews*, whom he ſuppoſes to be meant by the *Sons of God*; and, by this falſe Key, has entangled and perplexed, inſtead of opening and explaining, this glorious Prophecy. The late learned Dr. *Whitby* juſtly cenſures this Interpretation, and has advanced another equally abſurd and contradictory. He underſtands by it the *whole Race of Mankind*; but ſeems himſelf to be ſenſible he was in the wrong, by ſhuffling over ſeveral Expreſſions, which, if duly conſidered, would have ſhewn him his Miſtake, and led him into a more conſiſtent Scheme of Interpretation. However, after he had ſufficiently puzzled himſelf and his Readers with aiming at ſomething like a Meaning, he attempts to give

give you from Quotations out of two of the primitive Fathers, what he calls *the antient and almoſt primitive Expoſition of theſe Words.* After which, he modeſtly ſubjoins his own Judgment: *I differ only from the Fathers in this Interpretation as to this ſingle Circumſtance, that I do not extend this Deſire of the Redemption of the Body from Corruption to brute Beaſts, and inſenſate Creatures, but only to Mankind in general ſubject by* Adam's *Fall to Mortality*, p. 45. Now I muſt needs ſay, it would have been but modeſt and reaſonable in the Doctor, after having entered his Proteſt, to have given us his Reaſons for diſſenting from *this almoſt primitive Expoſition.* And I believe it would be very hard to produce any Reaſon againſt their future Reſtoration, which would not conclude as ſtrongly againſt their firſt Creation. If infinite Wiſdom and Goodneſs ſaw fit to produce ſuch numberleſs Ranks and Orders of Creatures, to complete the Harmony of the univerſal Syſtem, and to ſhare with Man in the Bleſſings and Glories of Paradiſe, before Sin and Death entered into the World, is it not highly reaſonable to imagine, that they are preſerved by the ſame infinite Wiſdom and Goodneſs to be Sharers in the Happineſs and Glory of the new World, when Sin and Sorrow ſhall ceaſe, when Corruption and Mortality ſhall be no more, and *Death itſelf ſhall be ſwallowed up in Victory?*

There is one Expreſſion in *ver.* 22. which ſeems plainly to determine what we are to underſtand by *the Creature*, and may be juſtly conſidered as an infallible Key to the Apoſtle's whole Meaning; and that is, *that the whole Creation groaneth and travaileth in Pain together till now.* Now it is plain at firſt Sight, that

the *whole Creation, which groaneth and travaileth in Pain*, is *that very Creature that waiteth for the Manifeſtation of the Sons of God*; *that very Creature that ſhall be delivered from the Bondage of Corruption into the glorious Liberty of the Sons of God.* Whatever Part of the Creation, therefore, ſuffers under any Shape or Degree of Imperfection, Miſery, Corruption, and Mortality, may be juſtly conſidered as *groaning and travailing in Pain*, and by conſequence, as Candidates for Redemption and Immortality. Now, as it is plain that no one Part of the Creation is exempted from *the Bondage of Corruption*; ſo it ſeems equally plain, that no one Part ſhall be excluded from the *univerſal Deliverance*; and that the Redemption from the Curſe muſt be as univerſal as the Curſe itſelf; ſo that whatever ſuffers by the Fall, ſhall be reſtored at laſt *into the glorious Liberty of the Sons of God.* And this may help us to an eaſy Explanation of an Expreſſion, that cannot otherwiſe be eaſily reconciled to the ordinary Forms of Speech. The Paſſage is *Mark* xvi. 15. where the Apoſtles are commanded *to preach the Goſpel to every Creature*; from whence ſome of the legendary Writers of the Church of *Rome* have juſtified the Preachments of their Saints to the Birds, Beaſts, and Fiſhes, and thereby given the Precept a ridiculous Turn, and furniſhed Occaſion of Mirth and Deriſion to Infidels and Fools: But in this View it appears capable of a plain and natural Meaning, *Go ye forth into all the World, and preach a joyful Meſſage of Redemption to the whole Creation.* And I muſt needs ſay, it has often puzzled me to think, why the ſame Expreſſion in the Original ſhould be thus differently rendered in *Engliſh*, ſo as to be called *every Creature*

in

in one Place, and *the whole Creation* in another; which, tho' really and truly the ſame Thing, yet have a quite different Manner of Appearance in the different Manner of Expreſſion, but on my Principles eaſily reconciled.—Accordingly I ſhall endeavour to give you a plain and natural Paraphraſe of this famous Paſſage in the Epiſtle to the *Romans*, Ch. viii. *v.* 19, 20, 21, 22. without troubling you with critical Remarks upon the Original, or Authorities from the Antients, both which concur to eſtabliſh the Truth for which I am contending.—" The Struggles and Diſtreſſes of every " Part of the viſible Creation are ſtrong Indications " of a univerſal Degeneracy and Curſe, from which " they ſeem to labour and ſigh for Deliverance, and " which they ſhall certainly obtain at the glorious " Appearance of their great Redeemer, who ſhall " come in the Glory of his Father, and of his holy " Angels, and all his Saints with him, to triumph " over Sin and Death, to repair the Ruins of fallen " Nature, and eſtabliſh the Kingdom of God upon " this very Earth, in which his Will ſhall be done " as it is in Heaven. For the Vanity and Miſery " under which they now groan, was not the Effect " of any voluntary Guilt or Tranſgreſſion of their " own, but was brought upon them by the Tranſ- " greſſion of our firſt Parents, but under a ſure and " certain Hope of Redemption, by the all-ſufficient " Merits and Interceſſion of our Lord Jeſus Chriſt, " who is their Saviour as well as ours; when he " ſhall have accompliſhed the Number of his Elect, " and begun to eſtabliſh his Kingdom: Then ſhall " the whole viſible Creation that fell under the Curſe " by the Sin of Man, be reſtored with the human

" Nature, and with and through him be Partakers
" of the Bleſſings and Glories of the Kingdom of
" God. At preſent we ſee the whole Creation ſub-
" ject to Vanity and Death, from which, like a Wo-
" man in Travail, it labours to be delivered, but has
" not Strength to bring forth, nor can hope for De-
" liverance till that happy Day when the great Re-
" deemer ſhall reſtore whatever has been decayed,
" ſhall create new Heavens and a new Earth, where
" Sin and Death can have no Place, where Evil can-
" not enter, but God ſhall be All in All."

That the Brute-Creation are particularly intereſted in this great Event, is plainly and fully atteſted by many remarkable Prophecies of the *Old Teſtament*. Thus, *Eſ.* xi. 6, 7, 8, 9. ſpeaking of the peaceful and glorious Reign of the Meſſiah, illuſtrates it in a particular Manner, by the Harmony that ſhall be reſtored through the whole animal Creation. *The Wolf alſo ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid, and the Calf and the young Lion and the Fatling together, and a little Child ſhall lead them. And the Cow and the Bear ſhall feed, their Young-ones ſhall lie down together, and the Lion ſhall eat Straw like the Ox. And the ſucking Child ſhall play on the Hole of the Aſp, and the weaned Child ſhall put his Hand on the Cockatrice Den: They ſhall not hurt nor deſtroy in all my holy Mountain; for the Earth ſhall be full of the Knowledge of the Lord, as the Waters cover the Sea.* So again, Ch. lxv. 25. *The Wolf and the Lamb ſhall feed together, and the Lion ſhall eat Straw like the Bullock, and Duſt ſhall be the Serpent's Meat; they ſhall not hurt nor deſtroy in all my holy Mountain, ſaith the Lord.* The Prophet *Hoſea* foretels the ſame Thing, Ch. ii. 18. *In*

that

that Day will I make a Covenant for them with the Beaſts of the Field, and with the Fowls of Heaven, and with the Creeping-things of the Ground, who ſhall loſe their Malignity, which was employed to ſcourge and puniſh their rebellious Lord; all the Enmity of the Creatures ſhall ceaſe; the divided Properties, the diſcordant Motions of the Elements ſhall be intirely ſwallowed up in univerſal Harmony, Peace, and Love. *And the Glory of the Lord ſhall endure for ever: The Lord ſhall rejoice in his Works.* Pſ. civ. 31.

Pardon me, Madam; the Nature of my Subject has inſenſibly drawn me into a greater Length, more ſerious Inquiries, and graver Concluſions than I at firſt intended; for which an indifferent Reader would expect an Apology, and which, to any body but yourſelf, I ſhould think myſelf obliged to offer: But your inquiſitive Genius, your rational Head, and benevolent Heart, I truſt, will eaſily excuſe, if you cannot intirely approve a well-meant Attempt to vindicate the Wiſdom of Providence in the Works of the Creation, and reſcue ſo great a Part of God's Creatures from the rude Cenſures of weak and ignorant Pretenders to Philoſophy. If I have, in any degree, done juſtice to my Subject; if I have given you any Light and Satisfaction in this momentous Queſtion, your Approbation will give me a Pleaſure equal to the Regard I have for your Perſon, and the Eſteem I have for your Judgment: But if the worſt I fear ſhould happen; ſhould you think I have undertaken a defenceleſs Cauſe, or betrayed it by an injudicious Management; ſhould you even tell me, I have miſtaken the State of the Queſtion, or offered any thing weak or inconcluſive in Defence of it, even there

I ſhould humbly hope for your Indulgence, that the Honeſty of my Heart may atone for the Weakneſs of my Head; the Goodneſs of my Intention, for the Defects of my Underſtanding: For whatever Cauſe I may have given you to condemn my Sentiments, or deſpiſe my Judgment, I ſhall never give you any to ſuſpect my Sincerity, when I profeſs myſelf, with the higheſt Eſteem and Regard,

MADAM,

Ripon,
Nov. 24,
1742.

Your faithful and obedient
Humble Servant.

The END *of the* FIRST VOLUME.

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building

Form 419